The effigies of B. Keach.

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The Progreſs of *SIN*;

OR, THE

TRAVELS

OF

Ungodlineſs.

Wherein the Pedigree, Riſe, (or Original) Antiquity, Subtilty, Evil Nature, and prevailing Power of SIN is fully diſcover'd; In an Apt and Pleaſant

ALLEGORY:

Together with the great Victories he hath obtained, and abominable Evils he hath done to Mankind by the Help of the Devil, in all his Travels, from the beginning of the World, to this very Day.

As alſo the Manner of his Apprehenſion, Arraignment, Tryal, Condemnation, and Execution.

By Benjamin Keach, *Author of* The Travels of True Godlineſs. War with the Devil. *And* Sion in Diſtreſs.

The Third Edition, *Corrected. With ſome Additions by the Author.*

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THE PREFACE.

Chriſtian Reader,

I *Having written a ſmall Treatiſe, Entituled,* The Travels of True Godlineſs, *which (as I hear) hath found a kind Acceptance generally amongſt all ſorts of* Proteſtants, *whether* Conformiſts, *or* Nonconformiſts, *ſo I hear this hath met with the like; the ſole or main Deſign of it, being to beat down* Sin, *by ſetting forth the abominable Nature and Evil thereof; together with the Wiles and ſubtil Stratagems of the Devil, to deceive the Souls of Men. I have in it made uſe of the ſame Method I did before,* viz. *Preſenting all I have ſaid, Allegorically; which way I find) the Holy Ghoſt by the Prophets, and the Lord Jeſus himſelf much delighted in, and made uſe of: for all he ſpoke unto the Multitude, was by Parables,* &c. *And indeed, had I not warrant from God's Word thus to write, I ſhould not preſume ſo to do: I have endeavoured to avoid all*

Occaſion of Offence to all ſorts of People; not reflecting on any Man's Perſon, whether High or Low, &c. And therefore I hope none will be offended with me, though all kind of Sins are juſtly expoſed, and Sinners reprehended; though (may be) ſome will quarrel with my very Title, *and object,* How can Sin be ſaid to Travel to and fro? *&c To which I anſwer, Notwithſtanding* Sin *be a Domeſtick Enemy, yet as* Satan *is ſaid to go to and fro in the Earth, &c. to* tempt, intice, *and* draw *Men into* Sin, *being a cunning* Obſerver *of every Mans* Temper, Calling *and* Inclinations; *ſo* Sin, *upon this Account, we preſume may be preſented as a* Traveller *alſo.*

I ſhall ſay no more, but leave it to the Bleſſing of God, whoſe Glory I ſeek, and deſire to promote in all things.

Reader, *Tho' 'tis true, there are Books (thou may'ſt ſay) enough already; yet ſome ſay they would not be without this, and it being out of print, it is once more preſented to thee by him who only deſires an Intereſt in thy Prayers, at the Throne of Grace;*

Who am thy Soul's Friend,

April 28. 1684

B. Keach.

The Deuille giueing Sin his Full Commissi
sensuality
Tyrant sin
Apollyon
He is pursued in his trauells by an hue & cry
sion
He is taken. Tryed. condemnd & Executed
Babilon

THE PROGRESS OF SIN: OR, THE TRAVELS OF Ungodliness.

CHAP. I.

Shewing the Pedigree, Riſe, Antiquity, and Original of SIN.

ALthough *Sin*, in a proper Senſe, is a *Non-Entity*; rather the Depravation of a *Being*, than a *Being* at all: Yet it would be well for Thouſands, yea Millions of Thouſands, if there were no ſuch *Being* for *Sin* in their Hearts, nor in the World, as there is. What *Sin* is, the Holy Apoſtle ſhews, *viz. The Tranſgreſſion of the Law*, &c. Doing what God

forbids, or not doing what God requires; or doing of it in another Manner than he in his Holy Word directs, is alike Evil. And in these three Things doth *Sin* consist: These are the principal Parts of the Ugly Body, or Hateful Monster, who is the Subject of this ensuing History. And we hope none will be offended with us; because in this Allegorical Discourse *Sin* is represented as a Person; since the Apostle himself gives it the Name of Body, and also attributes the Members of a Body to it: *Who shall deliver me from the Body of this Death?* &c. And in another place he positively calls *Fornication, Uncleanness, inordinate Affections, evil Concupiscence, and Covetousness*, &c. Members of this Body: Besides, what is that *Old Man* which he speaks of elsewhere, and stirs up the the Godly to put off, but *Sin*, or the evil habits thereof, which are corrupt, *according to the deceitful Lusts.*

Now, that we may the better perform this great and profitable Work we have taken in Hand, it will be needful first of all, to discover the Pedigree, Rise, Antiquity, and Original of this abominable Enemy of all Mankind.

First, *Negatively*; 'tis evident *Sin* is not of, nor from God: He that is Holiness and Goodness it self, cannot be the Author directly nor indirectly of *Sin* or *Ungodliness*. *A good Tree cannot bring forth evil Fruit*; much less can any Evil proceed from the holy God; from whomsoever therefore *Sin* derived his first Being, or had his

his Original, it is impossible he should be from the Glorious Creator of Heaven and Earth; for whatsoever God Created was Good: Every thing that had its Being from him hath some Good Originally in it; but *Sin* hath not, nor never had any Good in it, but is altogether Evil; the Evil of Evils, and therefore not from God.

Yet we must grant that *Sin* is of great *Antiquity*, and hath been a long time in the World; yea, some there be who think it had his Conception or Original before Man was Created, because some of the Angels fell by *Sin* before that time; but how, when, and by what Means *Sin* entred into them, who were such Holy and Glorious Creatures consider'd in their first Estate, is as I judge beyond what any Mortal is able to demonstrate, therefore we shall state his Original where the Apostle doth: *By one man Sin entered into the World*, Rom. 5. 12. that is to say, *Sin* was Conceived, and had his Birth or Entrance into this World by Means of our *first Parents*; but if it be ask'd by whom he was begotten, I answer, By *Apollyon*, King of the Bottomless Pit, called the *Old Serpent*, *the Devil and Satan*; it was by his Subtilty they were beguil'd, who whilst they stood in the State of Innocency, were as a most chaste, beautiful, and undefiled Virgin, whom because he could not force, he cunningly enticed to his foul and unclean Embraces: yea, and upon their first yielding to this Cursed *Serpent*, Was begotten this *vile* and *evil* Enemy: Hence the Devil is said to be *a Lyar, and the Father of it*; and upon

on

on this Account, *Sin* may be fitly called *the Spawn of the Devil*; 'tis Originally his Off-spring, a *Brat* of his Begetting, and also bears a lively Image and Representation of him.

Obj. *But this you will say was the original of first* Sin.

Answ. 'Tis true, and must also be granted That *Original Sin*, was the Original of all *Sin*; for from that first *Sin*, by the help of the Devil, and Man's evil Heart, doth all manner of *Sin* proceed.

Original Sin hath been prodigious fruitful; for it would make a Man admire to consider, what a multitude of filthy *Brats*, or spurious *Off spring* have proceeded from that First-born of the Devil; yet all are but as it were Members or Parts of, and tend to make up the said Body and evil Monster; and this truly, of the Production of *Sin*, was *Apollyon*'s Master-piece; for by the help and means thereof, he hop'd and resolv'd to erect his Kingdom; for since he could not be a Ruler (nor in a higher State than a Servant) in the Upper World; (no, nor remain an Angel any longer there) he was resolved to be a King and Ruler in these lower Regions; and to set up a mighty Kingdom in this World in despight of God himself; whom he sought thereby to be revenged upon, for that great Affront and Indignity cast upon him (as 'tis thought) he conceived, who being Created, in a higher and more glorious State than Man, should be commanded to be a Servant or Ministring Spirit to Man; and he was doubtless,

moved

moved also, with Malice and Rage against the Creature Man; whom he saw God had lately formed and placed in Paradise, and made Lord and chief Ruler of the whole Universe; and to the end that he might, I say, effect or bring this his Grand Plot or Enterprize about, which was to Eclipse God's Glory, and utterly ruine Mankind: He saw there was no other way to accomplish it, but by the Production of this cruel and mercileſs Enemy, *Sin*; and having craftily obtained his deviliſh Deſign, ſo far, that the helliſh Monſter was conceived and brought forth; immediately, as ſoon as ever he entred into the World, even before he was one Hour old, he began to act his Diabolical, Curſed, and Damnable Pranks: ſo that by his firſt Eſſay or Entrance on his fearful Work or Enterprize; he gave ſufficient Proof to all that ſhould ever live on Earth, of his Strength and Cruelty, and what all Mortals muſt expect from him. 'Tis ſtrange to conſider, that a *Brat* juſt born, and as one would think wholly unexperienced, ſhould be cloathed with ſo much Power, and be fill'd with ſo great Malice; for juſt as *Apollyon* Midwiv'd him into the World, he let fly his *Sting*, and thereby at once gave a Mortal Wound to the whole Lump of Mankind; not only all that then lived, but alſo all ſuch who ſhould in After-times live upon the Earth. The Nature of that woful Blow, it may not be amiſs if I farther open and explain, before I proceed, ſince we all, to this day, feel it, and groan under the ſad Miſery and diſmal Effects thereof:

By

But e'er I do this, let it be obſerv'd, that *Sin* at once in a great Meaſure, did effect what *Apollyon* craftily, in both Reſpects, had purpoſed before to bring about: For, hereby he cauſed Man to caſt off his ever Bleſſed and Glorious Sovereign, from whom he had his Breath and Being; nay, not only ſo, but he begat a Strangeneſs, and irreconcileable Enmity in the heart of Man to the ever Bleſſed God, which is a moſt diſmal thing to conſider of; neither could any other Enemy ever have done this Evil and Curſed Deed, but *Sin* only. Nay, and as he made Man to become God's Enemy, ſo he alſo cauſed God to become an Enemy to Man; (there being nothing ſo hateful and contrary to his Pure and Holy Nature, than *Sin*), inſomuch, that now that Bleſſed Union that was between God, the Holy Creator, and Man his once happy Creature, is broke.

So that from hence you may ſee, This Enemy flew, as ſoon as ever he was born, into the very Face of God himſelf: This was his great Cry then, and is ſtill to this day, *God ſhall not Reign, but I will Reign*; *and* Apollyon *King of Darkneſs he ſhall Reign and Rule in the Hearts of all Men on Earth.* Moreover, that by that one Act, he moſt wickedly defac'd God's Glorious Image, which was graciouſly ſtamped upon the Soul of Man; and baſely corrupted thoſe Noble Faculties, who, as I may ſay, were the Attendants, Boſom-Friends, and continual Companions of this high-born Soul, whoſe Names were (if I miſtake not) theſe following, *viz.*

1. *Judg-*

1. *Judgment*, alias *Understanding*, a very Grave and Wise Counsellor; but now become Blind, filled with *Ignorance* and *Darkness*.

2. *Will*, a Free and Loyal Friend to the King of Heaven and Earth; and one always ready to stir up this precious Soul to that which was for her Good, and her Sovereign's Interest; until he was by this Enemy depraved, and wretchedly corrupted, being wholly brought over to promote the Interest of *Apollyon*: For now in the *Will* there is a vile and total Averseness to the Will of God; for being filled with Pride, he ever seeks to exalt himself, and all who adhere to him, above God, his Holy Word, and Glorious Sovereignty.

3. *Memory*, who before continually put the Soul in mind of all things God had commanded her to do; and whatsoever he had prohibited or enjoined her not to do; but now so corrupted by this Enemy, and made so vile, that what she should remember she forgets, and what she should forget, that she remembers.

4. *Affections*, and indeed there were none more basely corrupted, and drawn away from God, than these, before *Sin* prevailed, or entred into the World: They were like a most Chaste and Undefiled Virgin; but now so corrupted and carnal, that they are more disordered than any of the rest: Before they were always set upon God, and took up Delight and Complacency in him, he being their only *Object*: But now the *World*, the *Flesh*, nay, this *Hell-bred Tyrant*, *Sin*, is sweeter, more precious and lovely to them than he.

5. *Con-*

5. *Conscience*, one who kept the *Records*, was always faithful to the Soul before the unhappy production of this Enemy of God, and made all the House to rejoice, and break forth into singing, by the Nature of his sweet Testimony, or Witness he always gave in, for, and in behalf of the Soul; but now so vile and depraved, that when he should reprove and charge the Soul with its Evils, he is asleep; sometimes he condemns for want of good Eye-sight when he should justifie; and at another time justifies when he should reprove and condemn. Nay, he is so far drawn aside to the Interest of the Prince of Darkness; that when some Men persecute, and put the Saints of God to Death, he tells them they do God Service. These are some of those things that this vile Enemy did in part effect, by that one Blow he struck our first Parents, tho' not all; for he brought in, or did beget another most cruel Tyrant, who hath Reigned ever since with great Force and Rigor, subduing all all under his Feet; his Name is *Death*. This King of Terror had never been, had not *Sin* given his Being to him; in a Word, you may perceive, he became an immediate Plague to the Soul of Man, a Depriver of every Faculty, and a Destroyer of the Body, as well as of the Soul: For it was he also who let in Sickness, and all manner of Diseases, which the Bodies of human Creatures are subject to, with Spiritual Death, and Curse of God.

Lastly, *Hell*, or the *Lake of Fire*, comes to be prepared by his means: 'Tis he I mean, who

who brings in *Eternal Death.* There had been no *Hell,* had it not been for *Sin.*

Sin's *worse than* Hell; *It digg'd that horrid Pit,*
'Tis Sin *that casts poor* Sinners *into it;*
No Lake of Fire, *no* Tophet *had there been*
For Souls of Men; no Death *but through* Sin.

CHAP. II.

Shewing how Apollyon, *Prince of Darkness, having a Design to send* Tyrant Sin, *as his Grand Agent, to Travel into all Quarters of the Earth; he* (First), *Gave him his Commission.* Secondly *Warning of his Enemies.* Thirdly, *Directions how to overcome and destroy them.*

THE Pedigree, Rise, Original and Antiquity of this cruel and Hell-bred Enemy, *Sin,* having briefly been open'd to you: *Apollyon* having now nourished and brought him up fit for his Turn, Work, and Service; and finding he had already so wonderfully succeeded in his first and main Enterprize, he saw he would be a true and faithful Friend to him, and a rare Foot-stool or Stirrup for him, to mount or raise him up to his long'd-for Sovereignty; and finding him, by this time, grown to some considerable *Maturity,* resolved to send him abroad, to *Travel* into all Quarters of the Earth, to manage the Affairs of his *Infernal Kingdom,* greaten his Power, and actually subdue all Enemies under his

his Feet, in all Nations, Countries, and Kingdoms of the World. But before the *Tyrant* enter'd upon this woful Journey, we will suppose the Devil gave him his Commission, and Instructions, how to proceed in all his Atchievements; to whom he addressed himself after this manner:

Sin's *Commission, received from the* Devil.

MY most dear and beloved Child, the true Image of thy Father, and choice Darling of Hell, and the only Hope of this Infernal Lake, whom my Lord *Lucifer*, *Beelzebub*, and other inferiour Princes, as *Belial*, *Satan*, &c. do adore: Hearken to thy Father who begat thee, and gave thy Being to thee: Thou art my Creature: What care I, though the Powers of Heaven hate thee; I will, in despite of all thy Mortal Enemies, make thee Great, raise thy Honours, and Crown thee as King and chief Ruler throughout the whole Universe; and all who will not obey thee, and yield Subjection to thee, I will raise all manner of Mischief upon, make them miserable, and tread them under thy Feet. Thou seest how successful already thou hast been, and what a mighty Conqueror thou art become in thy very *Nonage*: Thou hast, at one Blow, defeated all the Hopes of this new-born Mortal, and crushed him to pieces in the very Bud. He that was the other Day, the Darling of Heaven, who swam in Pleasures, and was mounted so high

Sovereignty, Glory, and inconceivable Grandeur; shining as a Star of the first Magnitude; possessing perfect Union and Communion with his Creator, is now by thee, by the Power of thy Hand, and Success of thy Arms, made miserable, and become so hateful to him whose Delight he was, that he hath cast him off, and turned him out of *Paradise*.

Ah, how I laugh to see it! How is he become the Reproach and Scorn of all the Princes, and mighty Host of this unconquer'd Lake? What care I, though there is much bitter Enmity put between me, and the *Woman's Seed*? Do I fear what Hurt any one, that shall proceed from her can do to me? If thou in thy *Non-age* hast done such mighty things, and overcome this excellent Creature, when all his Internal Powers were utterly averse to us, and no ways inclined to favour our Interest; What can any of her Off-spring do to our hurt, much less *break my Head*, or destroy thy Sovereignty, since now we have got so strong a Party to our side, in their own House? Thou hast been so happy in this late mighty Victory, that the Powers of that Noble Soul, possessed by this Creature, are at once brought over to us.

I have a Purpose to send thee to *Travel* to and fro in the Earth, until thou hast gone thro' the whole Universe: And, to my Joy, I find all People are prepared by thee, and made willing to receive thee; for all their Faculties are inclined to entertain thee; so that I have no cause to doubt of an happy *Progress*, I am sure thou

thou wilt find a ready Welcome in all Plac
not only amongst the poor, and baser sort; b
amongst the mighty and noble Ones of t
Earth.

And now therefore know, that I am thy Prin
and only Sovereign; and I do here give th
a *Commission*, a *Passport* ready drawn, and sig
ed for thee by all the high and *mighty Lords* thee t
these Dark and *Vast Regions*; with certain I thou
structions how to carry thy self in all thy *Trave* them,
I have also prepared for thee two great Wing over
that sometimes (as need shall require) the an u
may'st fly to and fro, and be as swift as Thoug chief.
The vast Deep shall be no Lett to thee: The him t
shalt pass from Port to Port, from Place to Plac him
from one Land and Kingdom to another, wit prese
out Ship or Gally, and shalt never need to st him
for Wind nor Tyde. I will also teach thee teach
transform thy self into any Form or Shape, *Irish*
my Pleasure: And to hide thy Sting, and ugl wher
Visage, I have provided thee a Cloak, whic great
thou shalt have Power and Skill to alter, o fact
change the Fashion of, as will best suit thy O grea
casion at any time. Be thou sometimes a *Do* Hau
to fawn; a *Dragon*, to devour; a *Dove*, to seem easil
innocent; be a *Serpent* or *Fox*, for Subtilty; they
Lyon, for Strength; and in all thy Travels, ob pali
serve the Constitutions, and natural inclinatio my
of all People. Build rather thy Nest amon God
Willows that bend every way, than on Tops Eye
Oaks, whose Heads are hard to be broke tar
Fly, with the *Swallow*, close to the Earth, whe
Storms are at hand; but keep Company wit for

Bir

Plac*rds* of greater Talons, when the Weather is
rt; b*lear*; and never leave them, till they look like
of t*avens*. Creep into every Bosom: Fear not to
pproach the Courts of *Emperors*, *Kings*, *Prin-*
Princ*es* and *Noble Ones* of the Earth: For I will
ve th*ause* thee to find Favour amongst all Ranks,
nd sig*Degrees*, and Conditions of Men. I will teach
Lords thee to get in at their Eyes, Ears, Mouth; nay,
ain I a thousand ways thou shalt have to invade
T*ave*them, and to spread the Wings of thy Infection
Wing over them. Make every Head thy Pillow to
e) th*lean* upon, and use it like a Mill, to grind Mis-
nough*chief*. When thou meetest a *Dutch-man*, teach
Th*him* to Drink; when with a *French-man*, teach
Plac*him* to Stab; when a *Spaniard*, how to Betray;
, wit*present* an *Italian* with a fair Damsel, and teach
to st*him* to Poison; when thou meetest a *Scot*,
thee t*each* him False-heartedness, when with an
pe, a *Irish-man*, teach him to Forswear himself;
d ugl*when* an *English-man*, to do all this. Pursue
whic*great* Men hard, they are my very good Bene-
er. o*factors*; and their Example hath commonly a
y O*great* Influence upon those of a lower Rank.
a *Do*Haunt *Taverns*, there thou shalt find brave Youths
o seen*easily* overcome. Erect store of *Play-houses*, for
ty; *they* tend greatly to the enlarging of my Princi-
s, ob*palities*; there I keep my Market, and vend
arion*my* Ware more abundantly, or offer my rotten
mon*Goods* to sale, burnished up bravely to the
ops *Eye*, enough to bewitch all who lack Under-
roker*standing*, to doat upon them.
whe Be sure to beset (on every side) the younger
wit*sort*; for if thou canst get Possession of their
Bird

Hearts

Hearts timely, thou wilt find it easie to ke
them safe enough, and make them thy co
stant Slaves and Vassals to the end. And wh
thou meetest with them afterwards, shew the
the Glory of this World, allure them with th
Pleasures; and hold forth thy Golden Apples
them: But if that sorry Fellow, *Conscience*,
any time, gets Power to frighten them, promi
them Late Repentance, and assure them
Long Life; and thereby thou wilt soon ov
come them.

When thou meetest with the *Rich*, tem
them to trust in it, set their hearts upon it, an
to make their Bags of *Gold* and *Silver*, the
God; and to grind the Face of the *Poor*, an
force them to sell their Commodities cheap
than they can afford them, and not give the
a Penny to relieve their Necessities: For there
by thou wilt subdue them both at once; for th
one I am sure of; and the other will be so hunte
with one of thy Off-spring, called *Carping-Ca*
that if *Light-Finger* doth not overcome an
tempt him to Steal, the other will break h
heart, and force him to take the Name of Go
in vain, and not think of any thing else, tha
what will tend to the strengthning of thy hand
and conduce to my Interest in him.

When thou comest to meet with such, wh
are naturally inclin'd to Ambition, or have a
eager desire and thirst after Honour, suit th
Bait accordingly; te ch them how to contem
their God, their Conscience, their good Nam
the Law and Religion too, that so they may th
bett

ter mount the Hill of *Ambition* and *Earthly Grandeur.*

When thou doſt approach to a *melancholly Perſon,* entice him to be alone, and not to open his Mind to any Body, as he tenders his Life; alſo perſwade him, no Body in the World can tell what his Diſtemper is, and to make him believe he is damned: Nay, tell him, there is no way, but to Hell he muſt go, and then we ſhall between us, perhaps, entice him to hang, drown, or poiſon himſelf, or cut his own Throat, and ſo we ſhall deſtroy many of theſe filly Souls, and that way enlarge our Kingdom.

When thou meeteſt with an old Man, make him conceited, vain-glorious, fretful and very peeviſh; fill his Head with Tales and old Stories; and to put them off the better, tempt him to add to them.

When thou comeſt to married People, make one jealous of the other: If a Man have a beautiful Woman to his Wife, trouble his Thoughts without juſt Cauſe; becauſe ſhe is fair, make him conclude ſhe is falſe, and every one that looks on her, perſwade him, loves her. If ſhe ſpeaketh him fair, let him believe ſhe feigneth; if ſhe behave her ſelf dutiful, make him think ſhe then doth counterfeit, When ſhe goes abroad, fill his Head with Fear, and make his Heart pant. If ſhe be neatly dreſſed, perſwade him 'tis to allure and pleaſe others. If ſhe be homely dreſſed, 'tis becauſe ſhe knows that he will keep Houſe that Day.

If

If by any Means we can but kindle this Spa
in either of them, to be jealous-headed, w
ſhall do our Buſineſs effectually.

Be ſure do what you can to make Diſcord be
tween every Couple; when one is hot, let no
the other be cold; ſuffer not one to throw Wat
upon the Fire which the other kindles; for b
this means we ſhall ſet the Houſe on Fire, an
then warm our ſelves with the Sparks and Hea
thereof: Teach them to live either below wha
they have, or elſe above what they have; an
if they have Children, I will give thee Inſtruct
ons about them hereafter, when thou entere
the Country of *Non-age*: If they go behind-hand
thou muſt ſtir up the Husband to lay all th
Cauſe thereof on his Wife, and let the Wi
charge the Husband wholly with it; do wha
thou canſt, be ſure, in the Morning and Even
ing, to prevent Prayer; for that I fear mo
than all the *Pope's Holy Water*.

We muſt make the Fountain muddy, an
then the Spring cannot be clear: Diſcords an
Confuſion in a Family, does as much ſtrengthe
my Kingdom as any thing in the World.

You cannot think, how I am pleaſed, ho
greatly it delights me to ſee Men and the
Wives live at Strife and Variance.

When thou meeteſt with a ſingle, or unma
ried Perſon, perplex his Mind continually abou
a Wife, and render his Life not worth rega
without one: If thou canſt tempt him to Un
cleanneſs, do; I will ſtand his Friend in th
Matter: But if he will marry, let him mo

min

mind the Portion than the Person; let his Inquiry be what Money she hath, not what Grace she hath, as you love me. We must also find out such a one for him as may be a Plague to him, as *Job*'s Wife was to him: Never let him mind the Temper of the Woman: Nor whether she will or no, be a suitable Help-meet, so that she doth but please his Eye, and bring Heaps of Gold and Silver into his Coffer.

When thou dost assault a cholerick, or passionate Man, raise his Anger to Madness; if thou canst, cause his mind to swell high, and so full, that there may be no room left for any good Word or Motion: Make him, in his Fits, like *Spyder-poyson'd Toad*; so that *Reason*, *Modesty*, *Peace* and *Humanity* may fly from him, as People do from a House that is all on Fire; let it be contumely without any Distinction, or Respect, had to Friend or Foe, Aliant or Familiar; let him also add Violence of Hands, savage or monstrous Behaviour, like the troubled Sea when it cannot rest; *whose Waters cast up Mire and Dirt*, Fuming and Foaming like a muddy Channel, a distorted Countenance, sparkling Eyes, foul Language, and let him not come to himself, nor speak a Word to his neareſt Friends for two or three Days; nay, stir him up in his mad Fit to run away, though there was no Cause for the Feud; and if thou canst, perswade him to throw the *House out of Window*; tear his Wives Linnen and fine Cloaths to pieces, or break her *China* Ware. But know, we are various Observers of the Tempers and various

Passions of Men; in some Anger hath a qui
and sudden Motion, but presently ceases. Th
they call *Choller*: And they think it is an Infl
ence of some angry *Planet*; let the Fools ha
their Fancy; but I must tell thee, 'tis a Ch
of thy Begetting; but this is like *Fire in Stubl*
soon *kindled*, and soon *goes out*; or like Ga
powder, which no sooner thou putteſt Fire to
but flies in the Faces of their deareſt Frien
Theſe they ſay are the beſt Natur'd Men; b
they may thank us for that Excuſe.

There is another ſort, whom thou canſt not
ſuddenly move; but when Paſſion is raiſed,
takes deeper hold in their Memory: And
this Fire is not ſo eaſily kindled, ſo neither is
eaſily put out: If thou doſt but do thy Be
'twill prove like Fire in Iron, which hard
taketh, and long abideth.

A *Third ſort* there be, in whom thou may
kindle this fiery Paſſion ſuddenly, and retain
perpetually; not deſiſting without Reven
Theſe are like Fire which ceaſeth not witho
the Ruin and Waſte of that Matter where
it hath caught. Mind thy Inſtructions; for
this Engine thou may'ſt deſtroy Thouſands.

There is yet another kind of People, wh
thou muſt attack, whom I perfectly hate, a
hold for my mortal Enemies; and they are ca
Saints, about whom we have held divers Gra
Councils in *Hell*, how to deſtroy. Theſe a
they, who are alſo ſtiled the *Woman's Seed*.

Moſt Noble Prince, If thou canſt beguile, d
ceive and ſubdue this ſort, the Day is our ow

Th

Thou muſt do it, or it can never be done. Therefore, I conjure thee, in the Name of my Lord *Lucifer*, *Beelzebub*, and in the Name of all the Mighty *Thrones*, *Dominions*, *Principalities*, and *Powers* of this *Burning Lake*, to uſe thy utmoſt Skill and Policy: For what thou doſt upon theſe, thou muſt do by Craft, and after a more wary and clandeſtine manner: For they have ſtudied our *Politicks*, and are *not ignorant of our Devices*. Yet, let me tell thee, there are ſome who bear that Name, and are accounted of their Company, who are our good Friends, and indeed as ſerviceable to our *Intereſt*, as moſt in the World.

But as touching *Advice* and *Counſel*, how thou ſhouldeſt prey upon thoſe my grand Enemies, I ſhall forbear at preſent, it being a Secret that ought not to be revealed: I ſhall give thee therefore Inſtructions hereafter, when thou meeteſt with them in the *Town of Religion*, how to betray, and overcome them.

Moreover, there are divers other Ranks, Qualities and Conditions of People, with whom thou wilt meet in thy *Travels*, which I have not yet mentioned; *viz. Noble-Men*, *Counſellors*, *Lawyers*, *Doctors*, &c. and all ſorts of *Mechanicks*: But when thou entereſt into the *Town of Commerce*, thou ſhalt have Advice and Directions how to handle them.

And now, becauſe I am ſenſible of the great Weight and Importance of this grand Enterprize; and how by the *Travels* I am like to loſe or win all; I am reſolved to accompany thee

continually, to the End of the World. I will go with thee, and be as a Servant to thee. And I muſt tell thee alſo, I have got the Skill to transform my ſelf into any Shape: If need be, I can be an *Angel of Light*, and become Deviliſh Godly: We muſt both ſometimes be very Religious; for elſe how ſhould we ſet up our Spiritual Kingdom; for ſuch a one I have, and ſhall have, as well as a Fleſhly: And the Advantage thereby to us is, and will be, very great; otherwiſe we ſhould never have ſpent ſo much Time, and held ſo many Grand Cabals in Hell, about contriving, uſhering in, and eſtabliſhing this our Eccleſiaſtical State in the World.

Laſtly, That we may not loſe time, I ſhall only admoniſh thee of divers grand Enemies, which thou muſt be aware of, and throughly be revenged upon; or all our Deſign will prove, in a great Meaſure, fruitleſs: I ſhall therefore, e'er thou begin thy *Travels*, give thee their Names.

The firſt is a *Paper Enemy*, a contemptible Foe to look upon; and yet I dread him more than all the Powers of Heaven and Earth. May it pleaſe your Greatneſs, 'tis a *Book*; not a Play-Book, no, no, that is an Engine of my own forging: Not a Conjuring-Book; for that ſame thing hath often made me brave Sport: Nor is it a Song-Book; no, nor a Book of Philoſophy, nor Phyſick: But 'tis the *Bible*. I could wiſh all the Plagues of Hell to light upon it, if that would do: But I ſee all is in vain, for 'tis under the perpetual Care of *Him*, who

who Reigns Above, and cast me down into these lower Regions. We must do, therefore, what we can, to keep all Men ignorant of it; and not suffer them to have it in their *Mother-Tongue*: Or, if we cannot do that, then take off their Hearts from it so, that they may not read, meditate upon it; nor remember what is contained in it. For 'tis like a cruel Sword with two Edges; which, if they have got Skill to use it, it will destroy thee utterly. Yet do not fear; for I can teach thee to use it so, as to turn the Edge of it against themselves, and wound them with their own Weapon. Besides, I will shew thee how to magnifie some other Books, and unwritten Verities, meer Inventions of our own devising, above it; and raise up others to cast it away as a dead Letter, and also to wrest it, and to make a Nose of Wax of it; and cause Thousands to believe, that it doth not belong to Lay-People to read it; and forewarn them not to study it, on their Peril.

The second Enemy I must advise thee of, is one *Theology*; a Holder-forth, a Preacher forsooth; that gives himself up wholly to study, how to bring both thee and I to shame; nay, and to destroy thee utterly. This Fellow pryes into all our Secrets: But I will teach thee, how, one way or another, to be revenged upon him.

The Third Adversary is a Spirit, some call him the *Holy Spirit*. I must confess, he is a powerful Enemy; and I cannot deny, but he hath been sometimes too hard for all the Mighty

Powers of this Burning Lake. Whensoever therefore he breaks in upon thee, with his Sword drawn in his hand, he will slay thee at once: nay, such cruel Hatred he hath to thee, that no other Death will satisfie him but to crucifie thee, which grieves my Heart to think upon. Therefore, beware of him, and keep the Door shut (where thou hast Possession) against him. Moreover, I shall teach thee many other ways to quench his Heat, and hinder his prevailing Power upon Men's Hearts; yea, tire his Patience, and grieve him so, that he shall not strive against thee, nor appear for their Help any longer.

The fourth is a rare and beautiful Damsel, her Name is *Grace*, and she hath also several Sisters: As *Faith*, *Hope*, *Charity*, &c. It grieves me to think, thou should'st at any time be worsted, and utterly vanquished by any of the *Feminine Gender*: But thou wilt sustain great Loss, I perceive, by her Means; for she has a cruel Train of powerful Enemies, to torment us continually, attending of her: Yet I shall teach thee how to marr her Beauty, and spoil her Growth.

The *fifth* Enemy is called *Knowledge of God*; but I think there is no great fear of him: For the greatest part of the World, I doubt not, but we shall keep in *Ignorance*, in *Heathenish* and *Popish Darkness*: But if he gets in, he will do us great hurt, by discovering all our Intreagues.

The *sixth* is only *Morality*: I hate him as a Man hates a Toad. Yet, as we will order Matters,

Matters, he shall do us a great Kindness; for he is not very well known, and so we will cause divers silly Creatures to trust in him for Life and Salvation. That way we shall bring some solid Blades to Hell, with mighty Hopes of Heaven in their Noddles.

The *seventh* is a scurvy, obstinate Fellow, called *Enlightned Conscience*; a meer Tell-tale, one that never will be bribed; nor doth he fear Frowns, nor regard Flatteries. I doubt he will prove a Plague to thee in all thy *Travels*; but I will shew thee hereafter how to deal with him.

The *eighth*, is an Engine of War; an Enemy, that has made the very Foundations of Hell it self to shake: I think they call him *Prayer*; but he can do little Hurt without Faith; and I will teach thee many rare Devices to make him ineffectual: There are some *Prayers* thou needest not fear, *viz.* such that some use with *Beads*, &c. *Prayer* always prevails according to the *Nature*, *Holiness*, *Truth*, *Sincerity*, *Fervency*, *Skill* and *Care* of the Person who uses him. Besides I fear not the Prayers of Unsanctified Persons.

The *ninth* is, *Repentance*, but fear him not if he comes not in timely, or approaches alone without his dreadful Retinue, whom I tremble at the Thoughts of, which are these following, *viz. Godly Sorrow*, *Holy Revenge*, *Vehement Desire*, *Spiritual Indignation*, *Filial Fear*, *Heavenly Care*, *Self-Clearing*, *Fiery Zeal*, &c.

The *tenth* Enemy is, *Consideration*; who is the Ringleader to all the *Mischiefs*, *Troubles*,

Wars and *Disquietments* raised up in any *Kingdom*; and were it not for him, I would not fear any Adversary on Earth; therefore thou must prevent his coming to the Assistance of the Parties thou dost encounter with, which thou may'st do by filling their Minds with the Cares of this Life; also render him odious; make them believe he is a dangerous Fellow, have made many a brisk Youngster a meer Mome; causing them to hang down their Heads like *Bull-rushes*; to fold their Arms, and to spend their Days in Tears and Sighing; and hath caused many to go besides themselves. Moreover, thou may'st drive him away, by sending the Party to some Play or Tavern, or such like Diversion.

The *eleventh* are, *Truth* and *Justice*, both implacable Enemies to our Empire; but I am resolved to do what I can to make them wander like *Vagabonds* in the open Air; for *Truth* shall find no Lodging, unless it be with a *Mute*; and *Justice*, thou shalt throw her down in the Street; and *Equity* shall not enter. We will so handle her, that few or none shall know her when they see her; they shall indeed have her bare Name, but not her Nature; for I have ready at hand in every Kingdom, a Multitude of such brave *Catchpoles*, that I hope they effectually will do her Business: Let her fly to Heaven; what hath she to do on Earth? and as for her who bears that Name, we will turn her Sword against our Enemies (and as much as in us lies) to spare our Friends.

The *twelfth* Enemy is, one whom they call *True Godliness*, who hath been *Travelling* up and down, a long time, to undermine my Kingdom: He is made up, they say, with a *right Faith*, and *holy Life*; but I am glad he meets with no better Entertainment. Now, my grand Design by granting thee this Commission, is to spoil his Enterprize; and finally, to vanquish him out of these lower Regions. Ponder well what hath been said, and bestir your self: Fly to and fro, East, West, North and South, beset all Mortals; my Instructions will serve for every Age, and will suit with all Climates and Countries throughout the whole Universe; but chiefly I aim at the Latter Times. Be gone, and raise my Honour, and let my Renown break forth in all Quarters.

Cloath my ambitious Children with Ornaments of Gold, and Crown them with Glory and Honour; fill the Voluptuous with Pleasure, and all the Delights of this World. Let the Envious and Cholerick, have all the sweet Revenge their precious Hearts can desire; glut them with Rapine, Massacre, and Murther. Set one Man against another; Husband against the Wife, the Wife against the Husband; Parents against their Children, and Children against their Parents; and teach Masters to be Cruel to their Servants, and Servants to Rob and Steal from their Masters; promoting *Lying*, *Swearing*, *Whoring*, *Blasphemy*, *Atheism*, *Flattery*, *Drunkenness*, *Cruelty*, *Pride*, *Hardheartedness*, and all manner of *Debauchery*. Raise up Wars and Commotions

in every Kingdom; let all before thee be put to Fire and Sword. Introduce Superstition, Heresie, false Doctrine, and gross Idolatry. Visit all in thy Journey; the Young, the Old, the High, the Low, the Rich, the Poor, the King on the Throne, the Beggar on the Dunghil. Let Truth, Righteousness, Justice and Equity, Conscience, Charity, Fidelity, Simplicity and Modesty, be banished all the Regions of the Earth. Thou art my great Emissary, and hast thy Patent of Assignment and Grant, from me the great Prince of Darkness, whom thou must daily Honour; and under whose Standard continually advance thy Colours, and spread the Flag of my Authority; by which, not only the Lodges and outward Gates of all Courts and Cities of the World, but also the inward and inmost Chambers and Closets therein, will soon fly open, and give way to this strong Commission. Thou hast the World, the Flesh, and me the Devil: Nay, all Devils and Infernal Spirits for thee, to side with thee, and take thy part. All Men are ready to receive thee, no Tradesmen, nor others can well live without thee; but be sure remember, thou never be satisfied to take up thy Quarters in their Barns nor Stables, nor in their outward Courts nor Castle-Yards, but command the best Room they have, *viz.* their Hearts; and be sure where thou comest, there sway the Scepter, and make them all subject to thee, and become thy Servants and Vassals for ever: Let me see thee bring Millions of Millions, into these dark Regions, to dwell with us in Everlasting Burnings.

CHAP.

CHAP III.

Shewing how the haughty Prince and bloody Tyrant, Sin, *the grand Agent of* Apollyon, *began his* Travels: *Also what a strange Retinue doth accompany him; and his great Success in the beginning of his actual Enterprize.*

THIS Hellish Monster, having thus receiv'd his Commission, immediately resolved (you may conclude) for his Journey.

But before we come to speak of his present Travels, it is necessary to give you a Description of his Person, and Retinue: Together, with a brief History of his first setting out, and abominable Transactions in ancient Times.

First, As to his *Person*, he is the strangest Monster that ever you heard or read of, for he consists of a compleat Composition of all manner of *Sins* and *Ungodliness*; and though he be but one entire Body, yet he hath a multitude of Members, and lives separately in every one of them; so that each Member may properly be said to be him, as if he was solely or entirely there. 'Tis not proper to say he is a *Sinner*, for he is got into a higher Orb than that Phrase can reach; for he is *Sin*; not filthy, but Filthiness in the Abstract; not proud, but Pride; not Covetous, but Covetousness, *&c.*

Secondly, He being in the Holy Scripture compared to a mighty King, though a cruel Tyrant, whose Power and Authority is very great

great; it will do well to shew you what a R
tinue he always hath to accompany him in h
Progress, for it cannot be supposed he Trave
alone. The 1. is *Apollyon*, King of the *B*
tomless-Pit. The 2. *Intolierable-Guilt*. The
Abominable-Pollution. 4. *Horrible-Shame* an
Ignominy. 5. *Deceitful-Heart*. 6. *A Defile*
Conscience. 7. *Famine*. 8. *The Sword*. 9. T
Pestilence. 10. *Death*, who is always just at h
Heels; and *Hell*, with the dreadful Wrath an
Curse of an angry God, pursues him ver
close, from which there is no escaping.

Moreover, The Rich Presents the Travelle
carries along with him, to allure, entice, or en
snare the Souls of Men, are chiefly sinful Pleasure
Riches, Honours, and length of Days. But sto
here; Apollyon *is near, and seems to be in a grea*
Rage that his Emissary is not gone.

Apollyon. Haste, haste, thou Mighty Cham-
pion, prepare for thy Journey; Subdue the
World actually under thy Feet; fear no Enemy
that seeks to undermine or counterwork thee.
I like not Delays; lose no time; put the Man-
dates of thy Sovereign into present Execution,
before I raise all the Power of this unconquer'd
Lake to fall upon my Enemies; and consume
all Mortals at once.

Upon which the cruel Enemy set forth,
Apollyon following him close at his Heels, to
assist him in every Enterprize; and so it fell
out, just as he began his Journey, *Cain* and
Abel were offering Sacrifices; and having In-
telligence of both their Dispositions, he made
up

to *Cain*'s Door, and there lay *couching down*, like a hurtful Beast, ready to devour; and secretly whispered into his Ear, to spare the best of his Substance to enrich himself; and also intimated to him, that all that he offered to the Lord was lost, and would never be rewarded; and *Faith* not being in *Cain*'s House, he hearkned to this Cursed Stranger, and did accordingly; yet he brought his Offering, lest he should displease his Father *Adam*, who, it is thought at that time, was High-Priest, which Office, afterwards, fell to the First-born in the Family. But when *Cain* saw his Offering was not accepted, and his Brother's was, this Enemy being near, knocked at his Door.

Cain. Who is there?

Sin. Have you, Sir, any room for a Traveller.

Cain. What are you?

Sin. A Friend, one that loves you dearly, and am troubled to see how you are abused, and basely dealt with, by your younger Brother; Can you bear the Thoughts that he should be in the Favour of his Maker, and be the only Darling of his Father, and you slighted and contemned in this sort?

Cain. By this, I cannot but think thou art indeed a Friend, and dost bear good Will to me; pray come in:

And he presently lodg'd him in the best Room he had: Neither do I read of any Opposition made against him, by any in the House.

He had no sooner receiv'd him, but immediately (by secret Instigations and Instructions from Apollyon,

lyon, *who was glad to see him entertain'd*) *he a*
ply'd himself to him after this manner:

Sin. Let this Villian *Abel*, be the Object
thy hatred: Never speak friendly to him mo
in love; but let thy Wrath out against him
the uttermost: Shall he be accepted; What's he
Art not thou better than him? He will e'e
long (though thy younger Brother) become th
Lord and Master, and Ruler over thee; an
thou shalt be made a meer Underling.

Cain. I am truly of your Mind; my Fathe
and Mothers Heart, I find already is take
from me, and set upon this cunning Supplanter.
I hate him with a perfect hatred; neithe
can I endure to see him. *Thus* Cain *was fill'*
with Wrath, and his Countenance fell, i. e. *h*
shewed himself full of Rage and Discontent.

Sin. Most Noble *Cain*, Heir of the World
I have a Business of great Importance to im
part to thee.

Cain. Sir, What is it?

Sin. I am a Servant to a mighty Prince,
whose Power and Kingdom, 'tis like, thou hast
not heard of it: And he hath a dear and cordia
love for thee; and hath sent me to thee, with
certain Instructions, to put thee in a way to be
rid of this your *Canting Brother*; and I will
assure you 'tis high time, for he is now at Prayer,
and begins to grow more and more in favour,
&c.

Cain. I am glad to hear this News; but which
way can the thing be done?

Sin.

Sin. Sir, you will never be at Peace, nor have any ground to conclude your Father will make you his Heir, or indeed ever regard you; until he be rid out of the World: But if this be once done, all is your own.

Cain. But how shall I do to get rid of him?

Sin. Why, since there is none you can employ secretly to do it; do you kill him, and then declare he Murder'd himself, being overcome with Melancholly, or blown up with Pride and Self-Conceit upon his late ambitious Thoughts, in aspiring after Rule and Government. I'll warrant you. Sir, this will hide the Fact, and you shall never be discovered.

Presently, upon this Motion, Conscience *stept in, and spoke after this manner:*

Conscience. Sir, do not this Evil Deed, he is your only Brother; and his Blood will cry for Vengeance.

Sin. What dost do my *Cain?* VVhy dost thou make a Pause?

Cain. I am hinder'd by a timorous Fellow in my House, whom I know not; some Body I think hath sent him hither, on purpose to be a Plague to me.

Sin. Regard him not, I will undertake to stifle him, and spoil his telling Tales. Go call thy Brother forth, and walk together in the the Fields. Be sure carry it lovingly to him, lest he mistrust thee; and I warrant you he will talk with you about Religion, and condemn your way of VVorship; and though he be your younger Brother, yet I will undertake

to teach thee; and if thou wilt be a Fool, and suffer it, do.

Cain. I will try that, so far I am resolv'd to take thy Counsel.

Immediately, away he went and call'd his Brother forth; and they walked together in the Field.

Cain. Brother, what a vast Fabrick is here! This VVorld, in which we are placed, is full of great VVonders, and excellent Rarities; and all after our Father *Adam* is dead, will be ours, all the Riches, I mean, and Glory thereof; and my Heart, Brother, is wonderfully pleas'd with the Thoughts of it; I desire no greater Glory nor Happiness, though I have heard my Father talk of a future State beyond the Grave, that exceeds all things here below.

Abel. Brother, this VVorld, and all the VVonders we do behold, doth shew forth the Glory and Handy-VVorks of *Jehovah*, our Blessed God and Creator, *whose we are, and whom we should serve; for he is a jealous God*, and Executes Righteousness and Justice in the Earth; and *is a Rewarder of all those who diligently seek him.*

Cain. You are a Fool, I do not believe there is any Reward for Justice and Righteousness, nor Vengeance for Ungodliness.

Abel. Brother, it grieves me to hear you speak after this manner; for I have had evidence of his Mercy, and favourable Acceptance already. I am afraid, truly, you are misled by some Enemy; the way you go in Brother, is not good: Think upon the VVorld to come.

Cain.

in & Abel Conuersing to Gather
Cain Slaying Abel his Brother

Cain. VVisdom is only with you; I s... now you are swoln up with Pride; leave o... your talking of a VVorld to come, for I b... lieve none.

Abel. Brother, you shew a very wicke... naughty, and unbelieving Heart; I am ash... med to hear your Discourse.

Some Things of this Nature, we may supp... they might Discourse of: And Cain *being afre... moved to Wrath thereby, took the Devil's Couns... and rose up and Murthered him.*

See Reverend Mr. *Ainsworth* upon th... Matter.*

Thus this Enemy pr... vailed; and, in a secon... Attempt, overcome th... Fourth Part of the VVorl... But see how *Sin* and th... *Devil* deceived *Cain*: Th... Murther was soon discov... red; for lo, on a sudde... a mighty Cry was hear... *Vengeance, Vengeance!* Go... who is the Searcher out o... Blood, cries, *Where is* Ab... *thy Brother?* Nothing ca... be hid from his Eye. Mur... ther shall not go unpuni... ed: *The Voice of thy Bro... ther's Blood cries to me fro... the Ground.* Guilt follow... *his Sin* with the dreadfu... VVrath of *God*: *And no...*

* Cain *spake unto* Abel *his Brother; but what they said, is not set down. The* Hebrew *Text hath here a Pause extraordinary; implying* (saith he) *further Matter. The* Greek *Version addeth* Let us go out into the Fields: *And* Thargum Jerusalemy *addeth the same, and much more:* viz. *How* Cain, *when they were in the Field, should say, There was no Judgment, nor Judge, nor other World to come, nor*

Reward of Justice, nor Vengeance for Wickedness, &c. *All which* Abel *gainsay'd, and then his Brother slew him. It seemeth* (saith he) *to imply a Dissimulation of* Cain's *hatred, in that friendly Converse with his Brother, till he found Opportunity to kill him*, &c. Ainsw. *Ap. on* Gen. 4, 5, 6, 7. *pag.* 22.

art Cursed from the ... *of the Earth*, &c. Be- ... e Venomous Nature ... *Tyrant!* Seven Abo- ... ons he let into *Cain's* ... at once: 1. To *Sa-* ... without *Faith.* 2. And ... be displeased, that ... respected him not. 3. ... to hearken to God's ... monition. 4. To speak ... blingly, when *Mis-* ... was in his *Heart.* ... To kill his own and only ... *other*, and that for *Righte-* ... *ness* sake; and thereby ... destroy, as much as lay in him, all the ... *ghteous Ones* that might have proceeded from ... *Loins.* 6. To deny the *Fact*, by saying, ... *knew not where he was.* 7. And, after all, ... not for *Mercy*, but rather despaireth un- ... the Sense of the *Punishment*, than convinc'd ... the hainous Nature of his *Sin*: And so fell ... the *Condemnation* of the *Devil.*

... to still, or rather stifle his *Conscience*, (if ... was any left in him) *Sin*, and the *Devil*, ... d him away from the Presence of God, ... (as *Ainsworth* hath it) from God's Word, ... Publick Worship, to dwell in the Land of ... and to divert his Thoughts, married a ..., and built a City: which might also be ... better Security from his Fears, &c.

After

After this, *Sin* proceeds farther on his
greſs; and, as he ſubdued all *Cain's Seed*
neral, ſo, more-eſpecially, he overcame
Firſt, By violating the *Law of Marriage*
condly, In committing of *Murther*: And
ly, In *glorying* in it: *I have killed a Man,*
he that Killeth Cain, *ſhall be puniſhed ſeven*
then he that Killeth Me, *ſeventy ſeven-fold.*

It ſeemeth (ſaith an eminent Writer) *to*
inſolent Contempt of God's Judgment, and
of his Patience towards Cain, *&c.*

Time would fail me, to ſhew diſtinctly
how *Sin*, by his Subtilty, generally prevailed
in thoſe Days, by alluring the Hearts of Men
and Women with *Muſical Inſtruments*, and
Pleaſures and *Senſual Delights* and *Profits* of the
World. Yet God, to preſerve a *Godly* Seed
that he might have a *Church* in all Ages, to
fulfil his *Promiſe* to *Adam*, gave *Eve* another
Son inſtead of *Abel*, whom *Cain* ſlew; whom ſhe
called *Seth*; *Who was Born* (ſaith *Ainſworth*
till One Hundred and Thirty Years after the Creation

This *Seth* begat *Enos*, ſo he is called in
Greek; in *Hebrew*, *Ænoſh*; that is by Interpre-
tation, *Sorrowful*, *Sick*, *Miſerable*; So named,
'tis thought, from the Conſideration of the ſor-
ful State of thoſe Days. For, it ſeems, this
Sin prevailed wonderfully (as worthy *Annota-*
tioners make appear) by prophane calling on
the *Almighty*, and by calling Idols by the Name
of the *Lord*, and by making Images and Re-
preſentations of Him. So high had *Apoſtacy*
raiſed his *Throne*, in thoſe Times, that ſo

a Thousand ('tis thought) but were sub-
nder his Feet, and became meer Vassals
aves to him. Yet *Godliness*, soon after,
e most choice and renowned *Champion*,
avely overcame this *Hellish Enemy*, and
with God Three Hundred Years. But
d, seeing how *Ungodliness* every where
ed, took this *Holy Person* from these
Regions, to dwell with Him *Above*. But
on *Eagle's Wings*, pursu'd his *Progress*;
like a devouring and unsatisfy'd *Monster*,
olved to Destroy the whole World again
nce, or provoke the dreadful *God of*
to do it; which, in a short Space
e almost effected, by Corrupting the
i. e. The Inhabitants of the Earth; nay,
the Earth it self (saith *Ainsworth*) with the
nable *Pollution* of that *Generation*, was
: Which agrees with another Text,
(*Sin* is of an *Infectious* and *Poisonous*
fitly compared to the *Plague* of the
); the *Earth* was defiled under the *Inha-*
thereof. And this Corruption is especi-
pplied to *Idolatry*, and depraving of God's
Worship, as appears by other *Scriptures*;
52. 7. *Deut.* 32. 5. *Judg.* 2. 19. which
e grand Design *Apollyon* labour'd to effect
s his *Hell bred-Agent*. Nay, and the *Di-*
was *Epidemical*: All Flesh was defiled,
heir Way corrupted; that is, their *Faith*
Religion, and their *Manners*, *Works*, and
of Life also, *&c.* Every *Imagination*, and
ght of their Hearts, were only Evil, and that,
conti-

continually, all were in love with, receiv'd harbour'd this Curſed *Enemy*: Every Door open, and all Hearts prepar'd to embrace and bid him Welcome: Every *Faculty* of *Souls* being depraved, and overcome by So that none but *Sin* and the *Devil* was reg and ſubjected to by them of that Congr on: *God*, and *Godlineſs* were had in great tempt. The whole *World* is become Maſs of *Filth*, and deteſtable *Corruption*. Sons of *God*, *i e.* Men of the *Church*, or dren of *Seth*, were, by the Power of this my, brought to mix or mingle themſelv unlawful *Marriages*, &c. with the *Daught Men*, viz. The Off ſpring of *Cain*, the Seed. Nothing but *Violence*, *Oppreſſion*, *In* and *Cruel Dealing*, over-ſpread the whole No Fear of *God*, nor Regard of *Man*; *Spoil*, and *Murther* aboundeth in all P and yet they ſeem'd to live free from Fear in the greateſt Security imaginable; B and Selling, Building and Planting, Mar and being given in Marriage.

But now, ſee what followeth: The geance of *God* purſues the *Traveller*: H could not bear longer with ſuch *Prod Wickedneſs*: And therefore, that *God* ſhew his Wrath upon thoſe who had caſt off; from whom they had their Breath Being; Behold! what a mighty *Flood of* approaches! Now, nothing but *Death*! *Joy* is turn'd to *Sorrow*, and their into *Mourning*. Now, the Heavens weep,

Eyes pour forth Showers too: But their
s and Tears will not attone for their *Sins*;
he *Flood* came and took them all away.

u, falſe World: ſee, ſee thy fearful Fate!
thou wouldſt not ſee it, till too late!
haſt thou got (come ſpeak) by letting in,
entertaining of this Monſter Sin?
how thy Enemy, and Helliſh Foe,
laugh at this thy fatal Overthrow:
eance purſues, and will o'ertake all thoſe,
God deſpiſe, and with the Devil cloſe.

But all were not deſtroyed: For *Noah* be-
fore this Time, had Entertain'd *True Godlineſs*;
and thereby was delivered from the *Flood*. *Thee*
(ſaith the Lord) *only have I found Righteous be-*
fore Me, in this Generation: Come Thou, and thy
ſe, into the Ark. And by this Means was
ſpared, who was of the *Seed of* the *Serpent*.
nd hereby *Apollyon* had the better Oppor-
y to ſave the *Curſed Traveller*, who brought
fearful Overthrow upon the *Old World*, the
& of God's Wrath; but the *Cauſe* was not
rly removed: The *Sinner* was drown'd,
not *Sin*; but contrariwiſe, he got freſh
ngth and *Power*, and purſu'd his *Progreſs*
as great Rage as ever; and like another
t and overflowing *Deluge*, threatned Spiri-
y to drown and deſtroy the *World* again in
ſort, as if that *Flood* was but a *Type* or
re of This.

Two Floods I read of; One was caus'd by Sin,
That was External, the Other flows within.
Noah *escap'd the First; such Favour found;*
But afterwards, by This, was almost drown'd.
The former Flood of Water did extend
But some few Days: When will the Other end
They both destroy'd: But Sin *is far the worst:*
And 'tis more general too, than was the First,
Waters shall drown no more, a Sign God hath g
When shall we see a Rainbow *after* Sin?

After this, as the *World* multiply'd, and creas'd in Number; so did *Sin* grow in *Stren* and *Policy*. And, the *Children of Men* went Build Great *Babel*, which was a crafty Dev of *Apollyon*: But God defeated that *Counsel*, a confounded their *Language*: And then were t forced into all the Quarters of the *Earth*: this *Traveller* pursu'd them all, where-ever th went, and made them generally subject to *Authority*, and become *Servants* to *Lucifer*, for he drew them to *Idolatry*, and defiled th with all manner of gross *Pollution* and *Sensuali* Insomuch, that four great Cities, *viz. Sod Gomorrah*, *Admah* and *Zeboam*, were tot laid wast by him, and became an Eternal M nument of God's fearful Wrath: For as t *Enemy* filled their Hearts, and set them on F with *Unnatural Lusts*; (*viz. Whoredom, Inc Sodomy*, and *Buggery* it self; the *Men leav the Natural Use of the Women, burn'd in Lust towards another, even Men with Men, work that which is unseemly and abominable*) so G

destro

estroy'd them with Fire and Brimstone from Heaven; which made them, at last, when it was too late, cry out:

Curs'd be the Day, that we let in
This Cruel Enemy:
O it is he, this Monster, SIN,
That makes us thus to fry!
These Flames are sad, which on us seize:
But we, too late, do Cry;
For we shall bear worse Pains than these,
To all ETERNITY.

Yet God raised up a few in every Age, to witness against *Sin*, and undermine his Kingdom, as *Abraham* and *Lot*; but *Lot* in one encounter was worsted (tho' a brave Champion in his Days for *True Godliness*:) afterwards *Isaac* and then *Jacob*, who was a Prince with God. But that which proved effectual for the crushing of *Sin*'s Power, was the Covenant concerning the *Woman*'s *Seed*; which was afresh renew'd to these *Patriarchs*. After this, God raised up *Joseph*, and his *Brethren*. This *Joseph* proved a mighty Man of Valour: For notwithstanding the Power and Policy of *Apollyon*, and all the whole *Infernal Lake*, this *Heavenly Saviour* could not be made to yield: He neither regarded *Frowns* nor *Flatteries*; and the Ground of his constant Resistance was, because he saw what a hateful *Enemy Sin* was in God's sight: *How shall I do this great Wickedness and sin against God?* That was the Weapon

by which he overcame; yet nevertheless, ...ought
Brethren, tho' they took up Arms against ... m
were sorely worsted by him, and particula... th
being moved with Envy, *sold poor* Joseph ... e
Egypt, *but God was with him*: and he came ... be
at last, a *Glorious Conqueror*: (tho' the *En*... the
by Policy, once put him to flight: when ... tio
lived in Pomp and Glory, in *Pharaoh*'s C... ure
he learned to Swear, *By the Life of* Pharao... Se
but, by means of *Conscience*, a *Noble Officer* ... W
the *Prince of Light*, *Joseph*'s *Brethren* did ... oh
cover the Fall *Sin* gave them; for he made t... berty
cry out, *We were verily guilty concerning our* ... ur, fo
ther, *&c.* From these Mens Loins, afterwa... th t
a great Army arose or sprung up; who ... mplai
wonderful Exploits against this malicious ... twith
veller and *Champion* of *Hell*; they havin... fuff
first, upon the Death of *Joseph* and his ... ur
thren, a brave and victorious Captain to c... y
mand them, called *Moses*; yet these posse... w
but a small Spot of Ground, in compariso... str
the whole Universe: And as touching ... oly Se
greatest part of the World, *Sin* wholly R... much
and Tyrannized over them, and they bec... ry
meer Slaves and Drudges to the *Devil*; so ... t
of them we shall take but little Notice, ... b
speak somewhat of *Moses*, that Man of ... g
the Prince and Chief Leader of *Israel*. ... ere

This Man, at first, was under dange... by
Circumstances; being brought up among ... W
Friends and Servants of *Apollyon*: who, to ... La
tice him to his Party, offer'd him all the P... he
sures and *Honours* of *Pharaoh*'s *Court*: and ...
thou...

ght, if he had deserted his *Prince*, and took
ms for the *Enemy*, he might after *Pharaoh's*
have been Crown'd King of *Egypt*:
e having a mighty *Shield* in his Hand,
being also otherwise compleatly armed,
Enemy to flight, and *chose rather to suffer*
on with the People of God, than to enjoy the
sures that this cunning Deceiver offer'd him
Season. But upon this, a sore and grie-
War fell out between the two *Seeds*: For
oh by no Means would tolerate or give
to *True Godliness* to live amongst them.
for this their Wrath and Enmity, he,
the *Egyptians*, paid dear; for *Sin*, with
implacable Malice, so hardned his Heart, that
notwithstanding Ten terrible Plagues, he would
suffer the Children of *Israel* to *go and Worship*
Lord their God: Therefore *Jehovah* at last,
ed them all in the *Red Sea.*

Now after the Overthrow of the *Egyptians*,
stirred up all his Powers to Corrupt the
holy Seed, and prevailed also exceedingly; in-
much, that many of *them turned Idolaters*,
forsook the True God. Now, some time
this, *Jehovah*, to convince them of the
ble Condition they were in, by enter-
g this *Enemy*, he gave forth a holy and
Law in a Burning and Fiery *Mountain*;
reason of the Depravity of their Hearts,
Weakness of their Hands thro' the Flesh,
Law greatly strengthned *Sin*, and laid them
the whole *World* under *Guilt*, and the
Wrath of an angry God; and many

were cut off by the hand of Juſtice. (For Te
poral Death, as was Eternal, was denoun
as the Puniſhment of every Tranſgreſſion
Diſobedience thereof). Yet *God*, that
might not thereby triumph and vaunt him
above meaſure, graciouſly added another *L*
that by the *Types*, *Shadows*, and *Sacrifices* of
they might, by the Help of *Faith*, ſee a
medy; which was by the Death of the *Me*
who was promiſed long before.

And now from that Time, until the com
of Chriſt, 'tis needleſs for me to ſpeak
ther of *The Progreſs of Sin, or the Travel*
Ungodlineſs; The fearful Exploits he did
the ſeven Nations of the Land of *Canaan*, wh
he utterly deſtroy'd, and gave up to G
Sins-revenging hand; and alſo how by
Subtilty he overcame the Children of *Iſra*
the *Wilderneſs*, and when they came into
Land of Promiſe, of which you read at
in the *Sacred Hiſtory*; and Time would
me to run through.

Moreover, he laid all Kingdoms of
Earth weltring in their Blood, and to gr
under his heavy *Yoak* and *Tyranny*. In a w
many Millions of Souls fell by his Hands,
divers grievous *Plagues* and *Judgments* for
ſake were inflicted upon poor *Mortals*, al
every where. Some who were his Enem
and Lovers of *Godlineſs*, he ſtirr'd up his *E*
ſaries to *ſtarve* to *death*, to *burn alive*, *ſaw*
der, and throw into *Lions Dens* to be tor
pieces, and others to be *ſtoned*: So that all

oppo

ſed him, or would not give him Entertain-
, were forc'd to *wander about in Sheeps-skins,*
Goat-skins, being deſtitute, afflicted and tor-
ed: and that which was moſt lamentable,
to find many Thouſands of them who pro-
themſelves to be God's People, (nay, and
ers amongſt them) ſo grievouſly deceived by
that they became his meer *Vaſſals,* and acted
of the ſad *Tragedy* upon the *Holy Seed*; in-
ich, that *Ahab,* who was a Prince in *Iſrael,*
himſelf to him to work *Wickedneſs.*
either did thoſe who were his profeſſed
nds, and Servants, ſpeed much better in
World: For he cauſed many of his *Admi-*
rers to Sacrifice their poor Children to *Moloch,*
which was to throw them into a *fierce Fire,* and
them to *Death: They burnt their Sons and*
ghters, ſaith *ſacred Writ,* and Sacrificed
unto *Devils,* and ſhed Innocent Blood, *&c.*
others he ſtirr'd up with Wrath and Malice
ght againſt, and deſtroy one another; that
ery part of God's Law might be violated
trodden under his Feet; and *Jehovah,* to
ge himſelf upon them, for the Love and
neſs they ſhew'd to this *Murderer,* brought
Sword, Famine and *Peſtilence,* and other
zing Judgments upon them: So, that by
Tyrant's Means, were many made Father-
and others Widows: Nay, no *Miſery,* that
's Heart can imagine, or mortal Creatures
capable to ſuffer, but he with Vengeance
ght it upon *Adam's Seed,* throughout the
le Univerſe. Nay, and he ſo blinded their

Eyes, that, in ſome Nations, he cauſed m
People to worſhip the *Sun*, *Moon*, and *St*
and at laſt, the *Devil* himſelf; whom
called an *Evil God*, becauſe he tormented th
and they durſt do no leſs than adore him,
fear he otherwiſe, would deſtroy them.

Thus did this *Enemy* Tyrannize after a
lamentable *manner*: Neither was there
able (finally) to overcome him, but the
Chriſt; by which Means he did even al
what he pleaſed, deſtroying *Body* and *Soul*
and none could get out of his Hands, but
who look'd unto *Jeſus*; who was Promi
and long look'd and waited for. Now, t
things conſidered, the Coming of the *M*
muſt needs be acknowledged an inconceiv
Bleſſing to Mankind; who were thus ſpoi
torn in Pieces, and fearfully tormented by
cruel *Enemy*. And indeed, great was the
pectation and Breathings that were amo
thoſe, who were ſenſible of that diſmal S
the *World*, and their own *Souls*, were in.

But hold! I muſt ſtop again; for I
the *Saviour* and *Glorious Meſſiah*, and *Prince*
Righteouſneſs is come! Bleſſed News, inde
Sing, O Heaven; and Rejoice, O Ea
Glory to God in the Higheſt, and on Earth P
and good Will to Men!

But what Proviſion is made to entertain H
Do they not look out ſome ſtately Palace
Him? And do not Thouſands, and Ten Th
ſands ſwarm about him, to congratulate
Arrival, with all the Expreſſions of Joy ima
nab

? For, O the Worth of his *Person*, the
neſs of his *Glory*, and the Nature of that
he is come to! Never before appeared
a *Saviour* and *Deliverer!* Now the *De-*
of *Tyrant Sin*, with the *Devil*, and all
owers of *Hell*, is come! He is come! Ay,
here doth he lodge the firſt Night? Is the
Chamber ſhewed Him, and a *Down-Bed*
made and prepared for him?
o, no, *Sin* hath got the chief Room in the
I mean the *Heart*; and the *Heavenly*
ce is forced to go into the *Stable*, and take
his Lodging in the *Manger*. Oh! do not
deſerve to be deceived and ruined for ever,
hug, delight in, and kindly entertain their
Enemy, he that ſeeks to deſtroy them: (who,
whilſt he ſmiles in their Faces, ſecretly deſigns
ut their Throats): and ſlight, after this
their only *Friend*; nay, their Right and
ful *Prince* and *Sovereign*; whom all their
rs, *Holy Men*, and *Bleſſed Prophets* prophe-
ſied of, rejoycing to think of this Day? And
He be turned into the *Stable*? What He,
hath Millions of *Holy Angels* to attend
; whom the glorious *Seraphins* and *Cheru-*
do adore and fall down before. Is this the
come and Entertainment, which poor Man-
do allot Him who was the Joy, and the
ght of his *Heart*? And for whoſe ſake,
s come to revenge Himſelf, and utterly
come *Sin*, and ſo deſtroy the Works of the
l?

Moreover, after this, the glorious *Prince* moſt baſely and evilly entreated by *Apollyon* his *Emiſſaries*: For this crafty *Enemy* blin the Eyes of the poor *Jews*, in ſuch ſort, they would not know him, nor believe he the *Meſſiah*, and mighty *Saviour*, promiſe their Fathers; and hereby *Sin* got ſuch hold them, as to ſtir them up to load him with manner of Infamy; calling him a *Wine-bi a gluttonous Perſon*, &c. *a Friend to Publicans Sinners*; nay, cauſed ſome of them to cry *He had a Devil, and is mad*; and that *He out Devils by Beelzebub the Prince of Dev* And all this they did, and much more, to m him odious in the Eyes of the People, that none might fly to him for *Help* and *Salva* from this bloody and devouring *Enemy*. at laſt, the whole *Infernal Lake* conſulted to ther, to ſtir up the *High-Prieſt* and *Chief Ru* (having fill'd their Hearts with *Envy* and cur *Hatred*) to accuſe him with *Blaſphemy*, *Sedi* and *Treaſon*; that ſo he might as a Notor *Criminal* or *Malefactor* be put to Death; wh thing indeed he came on purpoſe to do, *viz.* Die, tho' it was hid from them; for *Apollyon* known that the Death of Chriſt the only way to deſtroy the Power of *Death*, and the *Grave*, and utterly ſpoil bring down his own Kingdom, he doub would never have promoted that Work.

But ſo it was, the Creature Man being, the Power and Subtilty of *Sin*, brought un the Breach of God's *Holy Law*, which deno

Death upon every *Transgressor* thereof; by
h Means *the whole World became guilty be-*
God of the highest Treason, *&c.* owing
than Ten Thousand Talents to Divine
e, and had nothing to pay: Now, the
Jesus, out of *Infinite Love*, offer'd himself
Creatures Surety, to undertake and answer
e just Demands of the Law, and make a
leat Compensation to *Justice* for all the
ng Man had done, by yielding to this
sh Tyrant, to the manifest Violation of the
&c. And since, without shedding of Blood,
could be no Remission of the *horrible Crimes*
tood charg'd with, he laid down his own
that Life, that so by *Death* he might make an end
of *Sin*, as to his condemning Quality, and *de-*
him who had the Power of Death, *which is*
Devil; *and deliver them, who through the fear*
eath, were all their Life-time subject to
age, Heb. 2.

Work must needs be carry'd on indeed,
Heaven and Hell about it are agreed:
different Ends in those great Agents are,
in the thing they both agreed were:
Christ should be of his dear Life depriv'd,
Hell alone the guilty Act contriv'd.
God indeed from all Eternity,
wing what Rage and curs'd Malignity
ld be in their base Hearts, resolved then
ould permit and suffer those vile Men
bring his Purpose and Decree to pass,
ch for our Good and his own Glory was.

How wonderfully was the grand Enemy b
this mischievous Design baffled and overcome
For that very way that *Sin* and the *Devil* thoug
utterly to *destroy* the Hopes and Help of *po*
Mortals, God took to save and deliver them
for lo, after three Days, the glorious Prin
arose again from the Dead, to the great Ter
and Consternation of all the Powers of *Dar*
ness; but after this, *Sin* mightily prevailed, a
but a very few Persons *obtained Deliverance*
for he caused the *Jews* to require a Sign, an
the Learned *Greeks* to seek after *Wisdom* (fo
Natural and Moral *Philosophy*, about that Tim
seemed to be the great *Idol* of the *World*, it b
ing in the top of its *Glory*): and by these Mea
the *Gospel* became a Stumbling-block to the on
and Foolishness to the other; and such w
did receive the *Truth*, by the Rage and Subt
ty of *Apollyon*, were expos'd to sore and gri
vous Persecutions: For now, nothing but Blo
and Slaughters, the *Enemy* raised upon all tho
who listed themselves under *Christ's Banner*
so that in the space of Three Hundred Yea
Millions of *Christians* were tortured and ba
barously murdered, and all by the Means a
Instigations of this Cruel *Enemy*.

Nay, and should we proceed to shew, b
fore and after these Times, the many Wa
and cunning Stratagems the Wicked devis
to continue, enlarge and establish *Apollyo*
Hellish Kingdom, it would fill great Volumes.

1. They endeavoured to blacken the Fo
lowers of *Godliness* with all manner of horr

Crim

nes imaginable, to the end, that all ignorant
ple might not be won, or brought over to
with them; but contrariwise loath and
them, and be moved without Remorse or
, to reproach, persecute and inflict all man-
of Cruelties upon their poor, frail and in-
nt Bodies; for they put the *Christians*, as
e observe, into *Bearskins*, and then set on
Dogs to worry them.

. He caused many, who seemed Lovers of
Gospel, and Professors of it, to cast it off,
embrace the Vanities of the World; nay,
Worship *Idols*, and sacrifice to them.

. He raised up Multitudes to foment most
minable Errors and Heresies in the *Church*:
which Means the *Truth* suffer'd greatly,
the *Devil* got much Ground, and streng-
ned his Kingdom; which is signified, in
, by that great Flood the *Dragon* cast out
his Mouth to drown the *Woman* and her
who kept the *Commandments* of God, and
the Testimony of *Jesus Christ*. But this
not all; for *Apollyon* had a greater Design
his Age of the World on foot, which was
fold: One was to introduce *Mahomet*, and
mpile the *Turkish Alcoran*, by which Means
llions of Millions have been deceived to this
; a strange Hodgpodge, ridiculous and
-pleasing Religion, (if it may be called a
gion) This began about the Year Six Hun-
d.

. To usher in, and set up, a more Visible,
tual or Ecclesiastical State on Earth, than

every

ever he had before since the Beginning of th
World; attended with external *Glory*, and ou
ward *Grandeur*, which, in the *Apostles* Days, h
had laid the Foundation of; but till the *Six*
Head, or *Imperial Power* was remov'd, he cou
not throughly effect nor establish (which fe
out between Four Hundred, and Five Hun
dred Years after *Christ*): And to the End h
might accomplish it, *Apollyon* saw it would b
necessary, to get the *Hellish Enemy* to do h
Work for him; who in the *Scripture* is calle
The Man of Sin. And though I represent hi
here as a *Servant*, yet the *Devil* resolved to mak
him a *Lord*; yea, a *Lord of Lords*; nay, n
less than a *God*; and to exalt him far above a
that are called *Gods*; yea, above the *God*
Gods; and to set him in the *Temple*, viz. th
Church, to shew himself to be *God*, th
is, to assume that to himself, which on
only belongs to the ever *Blessed God*. This
he, who hath been brought in after the *Worki*
of *Satan*, *with all Power*, *Signs*, *and Lying Wo*
ders; *and with all Deceivableness of Unright*
ousness in them that Perish, &c. This is h
whom they call *Head and Husband of the Churc*
the *Vicar of Christ* over the whole World; *God*
Vicegerent; *Peter's Successor*; the *Head a*
Center of Unity; but, in *Scripture*, called *Ant*
Christ; the *Man of Sin*; the *Son of Perdition*
the *Beast that came out of the Earth with tw*
Horns, *like a Lamb*, *but a Voice like a Dragon*
the *False Prophet*; the *Idle Shepherd*, and *Ev*
Servant: and indeed, the only *Universal He*

this *False Church*, or *Eccleſiaſtical State*, that *Apollyon* hath introduced, or ſet up, by the Help of *Sin*, in the World, to deceive, ruine, and deſtroy the Souls of Men.

Sin now begun to brandiſh his Victorious *Sword*, and vaunt himſelf in his *Diabolical Sovereignty*. If you are for *Religion*, or will be *Religious*, you ſhall have one that ſhall ſuit your *Senſual Appetites*, and will agree with your *Worldly Intereſt* : For when *Apollyon* ſaw that the inward *Life*, *Power*, and *Efficacy* of the *Chriſtian Religion*, was generally gone ; and yet the People affected the Name of *Chriſt* ; and would not be ſatisfied, without ſome Way, Mode, or manner of *Worſhip*, then he began to erect this falſe Form and Image of *Chriſtianity*, viz. to ſet up *Counterfeit Godlineſs* : And ſince Men knew not what belonged to the inward Beauty and Glory of *Grace*, and *True Godlineſs*, he was reſolved to make it up in an Outward and External Manner, that it might appear amiable to all ſuch that had no more than Fleſhly Eyes to judge with.

The *Enemy* at this time roared like a mighty and overgrown *Monſter*, and ſent out Bulls, threatning to deſtroy, and devour all, who would not worſhip the *Beaſt*, and his *Image*, or receive his Mark in their Foreheads : Nay, in good Earneſt, thoſe who would not ſacrifice their *Reaſon*, *Conſcience* and *Religion*, to the *Luſt* and *Ambition* of this *Tyrant*, and adore his *Golden-Image*, were not to be ſuffer'd to Buy nor Sell, nor indeed to Live ; and therefore he deviſed,

deviſed, by the Help of *Apollyon*, all ſorts of cruel Tortures and Torments, to be inflicted on all manner of People, both Young and Old, High and Low, Rich and Poor, Bond and Free, who refus'd to Worſhip Gods of *Gold*, *Silver*, *Braſs*, *Iron*; nay, and a *ſtrange Idol*, he had made of a *Wafer-Cake*; by which Means, he murder'd many Thouſands, if not Millions of Thouſands, of the poor, innocent *Saints* and *Servants* of *God*, in ſuch ſort, that every Street of the great City *Babylon*, became like a meer *Shambles*, to quarter out the *Limbs* of *Men*, *Women* and *Children*; Ten, Twenty, Thirty, Forty, an Hundred, nay, Two Hundred Thouſand Souls have been *ſacrificed* at one time, I mean, before they did give over; as witneſs the *Iriſh Maſſacre*, &c. Some he cauſed to be *burned*, ſome to be *roaſted alive*, ſome their *Skins ſtead off*, others *hanged by the Hairs of their Heads*, *poiſoning*, *ſtarving*, *drowning*, and any other kind of *Death Apollyon* could deviſe, were the poor *Saints* and *Lovers* of *True Godlineſs* put to, and that by ſuch who called themſelves *Chriſtians*.

But, ſince we have brought him down very near to the Days wherein we live; and alſo here he is ſtill upon his *Progreſs*, wandering up and down in as eager Purſuit of his *Helliſh Enterprize* as ever; let us now give over, and treat of his *Preſent Travels* in this and other *Nations*.

CHAP.

CHAP. IV.

ewing how Peccatum, *alias* Sin, *came into a Country called* Non-age: *And of the ſtrange Projects he played there.*

VE having brought down our *Hiſtory* of this *Cruel Enemy*, to theſe latter Times, very neceſſary to give you ſome Account his *preſent Travels*, and ſhew what *Progreſs* makes among the *People* of this *Generation*: d that we may do it the better, we ſhall be- with his Ent'ring into a great, though weak untry, called *Non-age*; (he having *Intelli-ce* from *Apollyon*, that a great Number of eble *People*, of a ſmall *Stature*, were two or ee Years ago, by common *Fate*, though ough much *Difficulty*, come into this *King-*, and for a ſhort time were to abide in the *Country*; he was reſolved to viſit them): the *Prince of Darkneſs*, underſtanding that *Enterprize* was of great *Importance*, and ght tend very much, if well managed, to *encreaſing*, *ſtrengthening*, and *enlarging* of *Kingdom*; or otherwiſe prove to the great rt and Detriment thereof; firſt called a *ncil* in *Hell*, to adviſe what was fitteſt to done at this *Juncture*: And having held their *cherous Conſultations*, and come to Agree-nt, *Apollyon*, with *winged Speed*, repairs to *catum*, alias *Sin*, to ſuggeſt, by ſecret In-ions to him, what was agreed upon, and

to

to instruct him how to proceed and mana
his *Affairs* in the *Country* of *Non-age*, &c. who
he addressed himself to, after this manner:

Most Dear, and Mighty *Peccatum*, the gre
Lord and *Conqueror* of the *World*, and *Maul*
all *Mortals*; the *Envy* of *Heaven*, and Chi
Darling of *Hell*; seeing thou hast been alwa
true to our *Interest*, and hast raised up o
Kingdom above all *Kingdoms* of the *Earth*; a
made my *Glory*, *Fame*, and *Grandeur* to spre
abroad far and near; I have some few *Instr*
ctions to impart to thee, of great *Importan*
upon thy ent'ring into this *Country*; to the e
thou may'st prepare or make ready a great *P*
ple, for my *Service*, and to fight under m
Banner: For those which I now send thee
thou must Train up from the *Cradle* (as
great *Servant*, and beloved *Emperor* *Mahon*
doth his *Janizaries*) that they may be well i
structed in our *Politicks*, and skilful in
Stratagems of *War* against *God*, *Christ*, and T
Godliness; with all this *Retinue*. This is
Time for thee to work, and the best *Age*
Mankind, to work upon: 'Tis good to s
our *Seed* timely, and to take Possession, bef
we are supplanted by our *Enemy*; for it is e
sier to prevent a *Disease* than to cure it; or
keep an *Adversary* out, than when he is in,
get rid of him. And one thing to my *Joy*,
will tell thee, between thee and I: A lo
time ago, before any of this *Army* entred i
these Parts, thou in a good measure didst th
Business for them; for as they come into th
Regi

ions, they bring with them *Trophies* of thy *queſt* over them: For thou didſt indeed *ginally* ſeaſon and leaven their *Natures* for in ſuch ſort, that they all declare, as one *n*, whoſe ſide they reſolve to take, and *er* whoſe Banner they are inclined to fight. nevertheleſs, there is much *Work* for us to leſt, in their tender *Age*, by Means of they call *godly Education*, their Hearts ſe-ly ſhould be drawn away from us, or pre *ed* to receive contrary *Seed*, (to the over-*'ring* of that *Leaven* thou haſt infus'd into *r Natures*) by ſeaſoning their Hearts with *ce*, of ſuch *Principles*, that will prove very *ructive* to our *Intereſt*. Therefore, to pre-all the *Danger* that may ariſe, thou muſt *e Tutors* for all this *young* and *hopeful Pro-*, or have a great hand in the *Education* hem; which, if we can work about, we l do our *Buſineſs* effectually: Neither is e any Ground to queſtion the *Accompliſh-* hereof, if thou takeſt theſe *Directions* and *Preſcriptions*, deviſed and forged for thee. ut conſidering the divers Ranks, Degrees, lities, Deſcent, or Pedigree of them, thou t find out ſuitable Tutors accordingly, but f thine own Off-ſpring.

Now, no ſooner had *Sin* received his *Inſtructi-* but he haſted away as on Eagle's Wings, ſuddenly invaded the whole Country of *-age*. And to the end he might fully effect Helliſh Intreague, he was reſolv'd to work ters ſo about, that a great Part of the Weak

and

and Feeble Inhabitants might be Tutor'd
Mrs. *Ignorance*, to whom *Apollyon* directed
Speech after this sort:

Apol. My dear Cousin and Friend, I hav
great Number of pretty Boys and Girls for
to Tutor, and bring up for me in the Coun
of *Non-age*: Will you undertake the *Charge*

Ignor. Most Dread and Mighty *Apollyon!* Y
know I never yet declined any *Drudgery*
you, which lay in my Power: My *Lord*, I
ready to obey you.

Apol. I assure you, *Madam*, I kindly acc
of all your former and latter *Services*; and c
not but acknowledge you have done stra
Things for the Advancement of my Kingd
and greatning of my Power in the World.

And now, *Noble Peccatum*, this Gentle
man, *Madam Ignorance*, is your Child, y
Natural Off-spring, your own Flesh and Bl
nay, a Limb or Member of your Body: The
fore I charge you to help and assist Her in
Great *Work*; for I should be glad, if she
the *Education* of all the Children in the wh
World, I have such a Veneration for her.

Peccatum, upon this, immediately laid ab
him, and indeed wonderfully succeeded in
his first *Attempt*, by the Help of the *Prin*
Darkness: Insomuch, that abundance of th
poor Souls, whereof none were above the A
of Twelve or Fourteen Years, were trained
in *Gross Ignorance*, and *Blindness of Mi*
understanding little or nothing of *God*, *Ch*
or the *Gospel*; no, nor of their own woful S
a

Condition (the Enemy both formerly and erly had brought them into) and this he cted many Ways.

irſt, By keeping their Parents, and ſuch were to inſtruct them, under the Power *ottiſh Ignorance*; ſo that they who ſhould s Eyes to the Blind, and Feet to the Lame, no Eyes to ſee, nor Feet to go themſelves.

He preſented to many Parents the great rge of putting their *Off-ſpring* to School; wading them (they being poor, and low in *World*) they could not be at the Coſt, tho' beſtowed a great deal more needleſly upon hing and feeding of them, than their *Learn-* would come to.

Now, the Reaſon why the *Enemy* is ſo great- t againſt *Learning*, is this, *viz.* leſt by their ning to the Knowledge of Letters, they d take to read the *Holy Bible*, which he ds exceedingly; becauſe when underſtood, nquiſheth (at once) his *Darling Ignorance*.

He endeavours to prevent their learning Pious and Orthodox *Catechiſm*, that is ly taken out of, and grounded upon the ority of the *Holy Scripture*.

By hindring them, as much as poſſible, diſcourſing, or asking Queſtions about Chriſt, and Religion, &c. Alſo by cau- Parents to be careleſs about, or rather nſt their going to the Church, where the d of God is truly and powerfully Preached, he Sacraments duly and truly Adminiſtred.

5. By-

5. By taking off the Childrens Hearts fro
any thing that concerns their Souls, or a Futu
State, by filling their Heads with the Vaniti
Toys, and Trifles of a Childhood's State.

6. By presenting to Parents (who underſta
more than they intend to practiſe) the Know
ledge of God a dangerous thing; and that th
who are moſt ſpiritually Wiſe, were like to
moſt Miſerable in the World.

7. By perſwading ſome, that the Matters
God, and Religion, only belonged to Miniſte
&c. and that others ſhould only mind th
Trades, &c. as if the Trade or Calling of G
lineſs did not belong to all Parents and Ch
dren, to endeavour to learn and underſta
them; it being the main Buſineſs that
Mortals were ſent into this World, to prac
and follow.

8. By preſenting the Example of all ge
rally, within Door and without, abroad a
at home before th ir Eyes; and there being l
tle or nothing minded (as the poor Childr
could ſee by any, either Parents or Companio
of a Sublime or Heavenly Nature: But co
trariwiſe, the Evil Motions and Luſts of t
Enemy was wholly followed; who havi
ſubdued the Strong, or conquered the *Chiva*
(by the powerful Hand of his *Darling Ignoran*
might and doth hereby eaſily invade and ov
come the poor and feeble *Infantry*; and th
partly by the Means of that Evil Example th
have continually before their Eyes.

9.

9. By tempting them (and others much older n they) to conclude, that they ſhall have me and Opportunity hereafter, and better vantages to learn thoſe great Things, which Enemy tells them are too high and ſublime their tender Age to pry into, underſtand or ke Judgment of. And thus the *Deviliſh emy* keeps ſome, nay, a great part of the poor abitants of the Country, or Town of *Non-*, wholly Ignorant of thoſe Things which efly concerns them, and in their Childhood te ought to look after; leſt Satan by fortify- himſelf, or taking Poſſeſſion ſo early in their arts, makes them afterwards with much ſe, to become his meer Slaves and Vaſſals. d ſad it is, to ſee what Work *Sin* makes on *tle Ones.*

10. And laſtly, *Sin* and the *Devil* keeps them Ignorance, by cauſing many of them to be ained up under a Blind, Erroneous, and ul-deceiving Miniſtry, and many in Popery; d in ſome Nations the Children of Godly rents taken away to train them up in that olatry.

But, Alas! *Sin* hath not only this Blind tor to inſtruct the poor beguiled Progeny; t another as bad as ſhe (and as you heard, *Apollyon*'s own chooſing too) *viz.* One *Pride*, whom he alſo gave *Inſtructions* of a perni- us *Nature*; whereby ſome Thouſands of em are wholly overcome, brought under the wer of this Deceiver, and undone for ever. his *Varlet*, it ſeems, is the Natural Off-ſpring

of

of *Lucifer*, and doth not a little reſemble him; and
ſad it is, That any *Little Ones*, of humane Race
ſhould be brought up and tutor'd by her; ſhe
being one that the Lord greatly hateth, and
will deſtroy at laſt, all ſuch who give themſelves
up to learn of her.

Now the Way that *Sin* takes to effect his
Deſign, by this Helliſh *Incendiary*, is, Firſt, to
ſtir up poor *Little Ones*, according as he finds
their Inclinations, before Ten Years are gone
over their Heads, to delight in fine Cloaths
and get into the neweſt Faſhion, though new
ſo Fooliſh and Antick. And Secondly, By ſly
Suggeſtions to allure their Parents to pleaſe their
Children, and feed their Natural (though un-
lawful and pernicious) Appetites herein: And
that they may fully declare they are the
real Slaves to *Lucifer*, and this his Darling,
they betimes ſend their Little Daughters to
School, to learn to Dance, as *Herodias* did,
and to teach them the rare Art of Naked Breaſts
and Shoulders, Antick and Fantaſtick Garbs,
Spottings, Patchings and Paintings, Towers,
Bulls, Shades, Curlings and Criſpings, and
other *Curioſities* of *Hell*'s deviſing; as to deck
their Fingers with Rings, their Ears with
Jewels, and their Necks with Rich Bracelets
or Necklaces of Gold and Pearl; whereby they
ſeem rather like little *Morrice-Dancers* than the
young Off-ſpring of Chriſtian People. And
thus, being bravely dreſt up, and the Sparks of
Pride kindled in them, they go with ſtretched
out Necks, and haughty Hearts, that in a ſhort
time

e they are too high and proud to know (al-
ſt) any Body; and no Marvel, when they
re never taught to know themſelves.

And then, preſently upon this, in comes Ma-
n *Wanton*, to teach them other rare *Inventi-*
, viz. How to make Set-Faces, to Cringe
mode de France, the *ſober Smile*, the *quainteſt*
lect; to humour *Diſcourſe* well; to get *Row-*
Eyes, and caſt *Amorous Glances*, to read
ve-Romances, and frequent *Play-houſes*; and
to provide ſtore of rare, tho' obſcene,
aughts, or Pictures, decored with all ſorts of
urements for the better Execution of After-
ions, and the ſecret Diſcharge of *Venus*'s
ſcivious Myſteries, painted with the true
lours of *Ovid*'s *Works*; as the Diſguiſing of
ked Gods, and *Venus* dallying with *Adonis*,
quin at Strife with *Lucretia*, *Hero* ſporting
h *Leander*, and ſuch like wanton Objects;
h pretty Conceits to encourage the Unwil-
g, and warm the cold Humour of their raw
e.

But to proceed: *Indulgence* and *Fond-Love*,
it appears, have their *Charge* and *Inſtructi-*
from the *Prince of Darkneſs*, to Tutor di-
s of them; and this the Enemy effects thro'
at Subtilty, by infuſing the baſe Seed into
r Parents Hearts; Of which thoſe two
rlets, *Indulgence* and *Fond-Love* were gende-
. Now thoſe Parents in whom they bear
y, are taught to Indulge their Children in
manner of Vices and evil Courſes. Such
r and tender Love, (or rather Hatred) they
have

have towards their poor Off-spring, that gre
Faults, and filthy Enormities are wink'd a
conniv'd at; and they must not be struck, n
hardly frown'd on, by any Means, lest disco
raged and made Moams of: Besides, shou
they whip, or severely chastise them, and th
die soon after, how would it wound their C
science? ('Tis no Matter what becomes of th
Souls) they are not troubled about such M
ters: Their great Care is to see they are w
fed (though it be like *Lambs* for the *Slaugh*
and bravely cloathed, and cocker'd up in th
Ways they naturally Love. And though th
should Lie, Curse, Swear, or break the Lor
Day, and play when they should attend up
God's Word, or read
Holy Bible; it must wit
* gentle Reproof, or n
at all, be passed by;
membring, when they w
at their Age, they did
like themselves. The f
Father dares not tell
Child's Fault to the M
ther, if she has any Brai
nor the fond Mother
Father, lest he be angr
and to save his Child's S
from Hell, sends his He
to the Wall; or rather w
Discretion, wisely cha
seth him with a smarti
Rod, till the Blood com

Ala

* *Some Parents (saith One) are like* Apes, *which kill their young Ones, by their too much hugging and straining them between their Arms. And this is the Cause that so many fall into the Hands of the* Hangman; *who are to them* Reformers *and* Correctors. *The* Ancient Romans *had those Parents in great Detestation, which did not correct their* Children;

! These seem to me to
e worst Tutors of all;
use they lay in Fuel for
y hurtful and devouring
; or prompt on, and
ish every cursed and
ful Vice, and so open'd
oor for whole *Legions*
Devils to enter toge-
and make miserable
ghter of the poor un-
Progeny. These bring
Parents to Shame,
amily to Beggary, the
d to the Gallows, and
Soul to Hell. Have
me, nay, many, cry'd
t *Tyburn* against their
nts, for their Indulg-
hem in their Sins, and
kering them up in
Ways.

insomuch, that they made, and established a Law, which was called Falcida: *By which it was ordained, That for the first Fault the Law should be shewed the* Child, *and be admonished; for the Second, he should be corrected; and for the Third, Hanged, and the* Father *banished for not chastising him; either through Negligence, or over-kindness of Affection.*

Austin *tells a sad Story of one* Cyrillus, *who loved his only Son so immoderately, as to let him do what he pleased (without Correction). But afterwards this Cocker'd Son, in a fit of Drunkenness, offered Violence to his Mother, killed his Father, wounded mortally two of his Sisters; and would have Ravished another. Well said* Solomon, *these things are recorded*; He that spareth the Rod, hateth his Child: but he that loveth him chastiseth him betimes, *Prov.* 29. 17. With-hold not Correction from the Child; for if thou beatest him with a rod he shall not Dye, *Prov.* 23. 13.

Nay, these two bloody Monsters, *Indulgence* and *Fond Love*, let in another destructive Tutor; who taught them to *Lye*, *Dissemble*, and *Equivocate*: So, that in a short time, there was no believing, hardly, a Word the poor Children spoke. For, having told two or three notorious Lyes, and escaped with a little Chiding, without Correction; they grew very impudent and vile, not caring what they said to excuse themselves when taken in other Faults. And not only *Hate-Truth*, but *Stubborn*, and *Self-Will* also, by this very Means came to be their *Tutors*, also to help *Apollyon* (the sooner) to make a perfect Conquest over them, and give *Sin* full Possession: For hereby they became very Rebellious, contradicting their Parents, making Mouths at them, not regarding what they commanded them to do, unless in a good Mood; but would pout and be sullen, or else crosly answer again, and strive to have the last Word.

And thus, by the Temptations of *Sin*, together with the natural Evil Disposition of their own Hearts, and Assistance of these Cursed *Tutors*, *Apollyon* gave them Wings to fly whithersoever their unbounded, stubborn, and self-pleasing Wills led them; till they became fit Inhabitants for the City *Sensuality*.

But the Enemy seeing many of the Young Progeny in the Country of *Non-age*, were of base, poor, and ignoble Race and Pedigree; their Parents not knowing well how to live themselves, without Pilfering and Stealing;

one

Light-Fingers was let in, who became Tu- to this ſort, and ſome others alſo, who were t to her from *Pride*, *Wanton*, *Indulgence* and *d-Love*; whom ſhe taught the rare Art of hievery. Firſt, how to rob Orchards, to pull ills out of the Wings of poor Geeſe, to milk ws, &c. and then for Poultry, to rob Hen- ſts, and to do it neatly, that their Keckling ght not Alarm the reſt: And afterwards, en they became good Proficients in their Al- abet, they learn'd harder Leſſons, *viz.* how rob their Parents, Maſters, and Miſtreſſes; at laſt, the curious Art of Cheating, and king of Pockets, yea, and Locks too: And he end they may perform this with the more xterity, they are quickly brought acquainted h the chief Maſters of that Society, and learn Canting Names uſed by the whole Cor- ation of Thieves and Beggars; as Mum- s, Milkins, Pads, and Rum-Padders, Clap- dogeons, Bulk and File, *&c.* Now theſe ng little of Stature, are uſeful to the Com- y, becauſe they can get in at Windows, and other Places, where the older Thieves can- enter: And alſo, becauſe of their tender e they are not ſuſpected; or if taken, are e upon that account to have more Pity ſhew'd m. So that having great Encouragement, a little time, they become perfect Maſters their Helliſh Craft, and thereby are quite ercome by this bloody Enemy.

The laſt Tutor *Apollyon* chooſes for the young geny, in the State or Country of *Non-age*,

is his Beloved (though Erroneous and Blaſphe-mous) Daughter, *Misbelief*, alias *False-Faith*: And indeed they are not a few of them, that are Educated by her: For by Reaſon their Parents were utterly drawn aſide from the true Orthodox and Apoſtolical Faith, or Ancient Religion, and led into the By-ways of Schiſm, Hereſie, and Error, their poor Off-ſpring are Train'd up in the ſame Deſtructive and Pernicious Ways: So that they hardly hold, or are eſtabliſhed, in one Fundamental Principle of the true Religion; by which means they became Papiſts, Atheiſts, Ranters, Arrians, Socinians, Quakers, Shakers, Muggletonians, and the Lord knows what: And of late many of them have ſucked in Paſtoriſm, and the helliſh Notion of the Deiſts, denying all revealed Religion. Thus, and by divers other Ways and ſubtil Devices, doth *Apollyon* and *Sin* invade with their mighty Force and Militia of Hell the Poor, Weak and Feeble Inhabitants of the Country of *Non-age*; till at laſt, they come generally under the Education and Tutoring of one *Hate-good*, who teaches them all her helliſh Myſteries; as to condemn all godly Counſels and Inſtructions; nay, and to ſcoff, reproach, and jeer all that are truly Religious; and not only to deride, and flout at them; but to loll out their Tongues and point at them; and alſo to make and ſing prophane and filthy Songs of them. But by the Providence of God, two grave Matrons, of good Parentage, being caſt in amongſt them, one called *Civility* and the other

ther *Modesty*; both of the Town of *Morality*, ho took the Charge and Care of Tutoring me few of them; brought them up under ery good Discipline, according to their Light nd Knowledge. But these, I hear too, when ey came into *Youth-shire*, were utterly cor-pted, spoiled, and overcome by the Power nd Policy of this bloody Monster.

Yet, as God would have it, there was a few Honourable and High-born Worthies, who were nt on purpose, by the Prince of Light, to Tutor some few of this young Progeny; or else he Enemy had made a perfect and compleat Conquest of them All. Their Names were these, iz. *Christiana*, *True-Zeal*, *God-Fear*, *Special-race*, *Sobriety*, *Temperance*, *Prudence*, &c.

But *Sin* had got Tutors for most of them so oon, and so corrupted them, that they were one out of the Country of *Non-age*; and had ook up Arms for *Apollyon* before these Good nd Virtuous Ladies came. I think it may ot be amiss here, to give you two or three In-tances of some that worsted, and overcame his hellish Tyrant.

One *Mary Warren*, born in *May*, 1651, aged Ten Years, had a blessed Work of Grace be-an upon her, and gave clear Evidence of a Victory she had got over Sin and Satan. Some sk'd her whether she was willing to die? She eply'd, *Ay, very willing, for then I shall sin no more: For I know that* Christ's *Blood hath made atisfaction for my Sins*, &c.

At another time, in her Sickness, she sai
That Satan *stood at her left side, and* God w
on her right, and opened the Gates of Heav
for her; *and* Satan (saith she) *shall not hurt m*
though he sought to devour me, like a Roarin
Lyon; *whether I Live or Die, it will be well wi*
me; God *is satisfied through his* Son Jesus Chri
for he hath washed my Sins away in his Blood,
to that effect. At another time she said, T
the Lord *is pleased to let me lie under many* Pai
----Yet will I wait upon him; for he is m
Stay, and the Hope of my Salvation: *My Pa*
are nothing to the Pains of Hell, *which will ne*
end: And Christ, *he suffered a great deal m*
for me than all this is: He was bruised, buffet
and spit upon; and they platted a Crown of Thor
and put upon his Head, and gave him Vinegar
drink. (But I have several things to take, thou
I cannot relish them.) They came out again
Christ, *with Swords and Staves, and he did n*
open his Mouth against them, but rebuked Pet
for cutting off the High-Priest's *Servants E*
and bid him put up his Sword into his Sca
bard, (*and said*) Shall I not drink of the C
my Father hath prepared for me, *&c. Thou*
my Pains are very great, yet I am full of Joy a
Comfort: I was full of Comfort before, but I a
fuller of Joy this Hour than I have been yet: I
better to live Lazarus's *Life, and to die* Lazaru
Death, than to live Dives's *Life: He had h*
Delicates, and afterwards would have been gl
to have had Lazarus *dip'd his Finger in a lit*
Water, and cool his Tongue.

Thou

Though the Lord *gives* Satan *Power over my Body, yet he hath promiſed he ſhall not hurt my Soul.* (*The* Devils *could not enter into the* Herd *of Swine, till* Chriſt *had given them leave.*) *And though he ſtood at my left Hand, and ſaith,* I was in filthy Rags ; *yet the Lord ſtands at my right Hand, and ſaith,* I am as a Brand plucked out of the Fire, and he will put on me his Robes of Righteouſneſs.

Another Child, about Eleven Years Old, as he was Praying, to this Effect ; *That ſhe might not look for any thing to reſt on, or truſt upon for* Juſtification, *whereby to ſtand Righteous before* God, *but only in* Jeſus Chriſt *alone, who died for her at* Jeruſalem, *and roſe again the* Third Day *for her* Juſtification.

When Prayer was ended, ſhe told her Father, *Now I believe in Chriſt, and am not afraid of Death.* Behold, Faith in a Babe, makes the Enemy fly.

Another poor Child, that went a begging from door to door, who lived in the Pariſh of *Newington-Butts* : The Boy was a very Monſter of Wickedneſs (ſaith my Author) for he would call filthy Names, Curſe, and Swear, *&c.* yet a Gracious Man, out of Pity, took him as his own, and put him to be educated by Mrs. *Chriſtiana* ; and it is wonderful to hear what Power that poor Child got over *Sin* and his Maſter *Apollyon* ; for in a little time ſhe taught him to pray fervently, and to ſeek after the Knowledge of Jeſus Chriſt : And he proved ſo good a Proficient, that he, with much Abhorrence, cried

out of himself, not only for his Swearing, L
ing, and other Evil Vices he had been guil
of, but also was in great Horror for the Sin
his Nature, and Vileness of his Heart, a
Original Corruption. And he did not on
pray much himself, with strong Cries and Tea
but begged the Prayers of others for him, who
he knew feared the Lord. And at last (thou
filled full of Doubts, about his Eternal Sta
he came to take a little hold of that Promi
Come unto me all ye that are weary and heavy lad
and I will give you rest. But O! How did t
poor Boy admire and bless God, for the le
Hopes, *&c.* and at last came to great Sat
faction of his Intereſt in Christ, and Victo
over his Cursed Enemies, Sin and Satan; a
remained in a holy and pious Frame, bei
filled with inward Joy until he died.

Moreover, I could give you a certain Acco
of one *Caleb Vernon*, and divers more that we
in their *Non-age*, perfect Conquerors over t
Powers of Darkness, and one or two of the
not above three or four Years old; but becau
some are not easily brought to believe su
things, I will say no more.

Yet, notwithstanding, though some few
this poor Progeny, in the State of *Non-age*, we
thus enabled by good Education, and the Gra
of God, to vanquish the cursed Enemy; y
Oh! what fearful Slaughter and Spoil did h
make of the rest, raging, raving, and roarin
about like a hungry and greedy Lyon, rendi
and tearing them in pieces, not shewing a
Pi

Pity, nor in the least regarding their tender Age: So that in every Town and City may be seen the sad Examples of his Conquest and Mercileſs Cruelty; by their Ignorance, Pride, Lying, Swearing, Stubbornneſs, Rebellion, and all other Evil Habits, Sin has infuſed into them, beſides many evil, dangerous and pernicious Hereſies; ſo that we may ſay, with Sorrowful Hearts, that the Country of *Nonage* is ſubdued and brought under the Power and Kingdom of the Prince of Darkneſs: Moſt Parents bring up their Children to enlarge his Territories.

O Vile and Curſed Monſter! wilt not ſpare
The poor and little Babes, who newly are
Arriv'd into theſe diſmal Shades of Night?
Muſt they firſt be the Prey of Helliſh ſpite?
What, never ſatisfied? Is this thy Rage?
Deſtroy whole Millions in their tender Age?
Look to't you Parents, who theſe Stories hear;
And let your Souls diſſolve into a Tear,
That bring up Children for the Helliſh Fiend;
And never ſeek their Souls for to defend
From Sin, *which will deſtroy 'em in the End.*

CHAP. V.

Shewing how Tyrant-Sin, *in his* Progress *travell'd into* Youth-shire; *and of the fearful Conquest and Slaughter he made there.*

AFter *Peccatum* had actually subdued the Country of *Non-age*, like a cruel and Blood-thirsty-Tyrant, that delights in nothing but Rapine and Murder, he greedily follows his Prey; and therefore with great speed, and no less fury (*Apollyon* being enraged at the Loss he sustained, in not having made a perfect Conquest in the said Country) but contrariwise basely worsted by a few weak, contemptible Soldiers.

He in the next place came into, and invaded the whole Country of *Youth-shire*; where dwells abundance of young Men and Maidens, some of which had cruel Marks on them of his former Conquest, when they remained in the Country of *Non-age*; but by reason of those reverend and grave Matrons before-mentioned, divers of them being in this, as well as in those Regions, he was afraid of being supplanted; and therefore resolved not to lose those by Negligence, that he had beguil'd and overcome by Craft and Subtilty; nor was he quite without hopes of regaining some of them in *Youth-shire*, which he lost in the Country aforesaid; and observing many of the Inhabitants together and

nd perceiving their natural Inclinations (by e Inſtructions received) he ſalutes them after is manner:

Gentlemen, and you young Ladies, are you illing to entertain a Traveller, and walk a ttle way with me?

Upon this they all ſeemed, at firſt, to make a auſe, till one (whoſe wanton Looks betray'd the nclinations of his Heart) anſwered, Sir, What re you?

Sin, Sirs, I will aſſure you, no Enemy to hoſe youthful and vernal Joys, Delight, and leaſures, which your ſweet and ſprightful Nature is ſo much ſet upon; but I am he whom ou ſtand in great want of, in order to the reatning, raiſing and encreaſing of your tran-endent Felicity in this World, or making your ives comfortable to you; for divers of you perceive) look ſad and dejectedly, as if mething troubled your Hearts, which I will ach you to caſt at your Heels. If any of you ill be Fools, and ſpend your Days in Sadneſs, ho can help it? There is no need of it, if ou will believe me; and I will aſſure you, entlemen, Millions in the World have, and ill do, before ſuch who talk of ſtrange Joys nd Delights God knows where, which are nly fond Conceits of melancholly Fools, who rate of things they never ſaw, and flatter emſelves with a Crown of inconceivable lory, that no mortal Creature ever enjoy'd: hoſe things are Fancies, beſides, ſuit not ith your Natures; nor are they now (I mean)

pre-

presently to be had: If you will embrace me and make me your Friend, and Bosom-Companion, there's nothing well which your Heart can desire, but you shall have it; you that are for Riches shall have them; I will teach you rare Devices to catch them; tho' 'tis said *They make themselves Wings, and fly away*; yet I can tell you how to clip their Wings, or if they ride, like a St. *George* on Horseback, their Legs too rather than fail, and bring them with a Vengeance into your *Coffers*: So that you that are Gentlemen of mean Fortune, shall have no cause to fear of wanting Money to spend at Taverns, at Games and Whore-houses for I am no Enemy to such fine Delights.

For you that are for Pleasures, shall have your fill; my Revels are open to Chambering, Dancing, and Wantonness; Dice, Cards, and Chickers, and all manner of Night-sports; as Kissing, Toying, and Courting, Hawking and Hunting, or whatsoever your Flesh best approves of, Gentlemen, you are Welcome.

You that are for Honour, and would leave your Names famous to Posterity, I will teach you the ready way to attain it: Who was it raised the Renown of *Nebuchadnezzar*, *Herod* the *Great*, the glorious *Cæsar*, and mighty *Mahomet*? Did not I? If you be for Temporal Grandeur, 'tis I must mount you; and if for Spiritual Promotion, I can fit you: For who caus'd *Diotrephes* to love Pre-eminence, and set the Triple Crown on *Peter*'s Successor, but myself? If you are not willing, without Advice

embrace me, go to able Counsel; or would ou have Examples, I have both ready.

For Counsellors, go to Mr. *Carnal Reason*, lesh and Blood, &c. whose Judgments are rave and solid, safe and harmless; if it was ot so, do you think so many Thousands, and hem of all sorts, and some of the wisest, would o readily receive it?

Ask your Five Senses, and they will tell you, e have enough to advise with: And then, for xamples, they are innumerable; but be sure, o not mistake me; I include not *Joseph*, *Moses*, *Obadiah*, *David*, *Daniel*, *John*, nor *Timoby*, whom I hope you will not be such Fools to ollow: But not to keep you in the dark, there s all the Old World, and the greatest part of his, whom, if you imitate, I need proceed no urther: If the Example of mighty Emperors, amous Heroes, and many Noble Ones of the arth, with the greatest part of the Residue of Mankind, will not affect you; then let the Pattern of some of your Parents and Progenitors be our Copy; nay, and call to mind your own Experience: Have you not already had a Taste of my Dainties? Do they not please your curious Palates? Do I offer Things unpleasant? All the Ways I lead in, are strew'd with Roses, nd perfum'd with Myrrh, Frankincense, Aloes, nd Cinamon: What say you, Sirs?

Upon this, smiling one upon the other, one quickly broke silence, and spoke to this Purpose; Faith, Lads, this seems a brave, jolly Fellow, he'll make Mirth for us, and be a fit

Com-

Companion for such Gallant Youngsters as we
Come, let's embrace him, and close with the
Suggestions: Let's lay the Reins loose upon the
Neck of our Lusts, and make him to choose our
ways for us. But stay, saith another, I fear he
will make us meer Spend-thrifts: for I assure
you, I love not that wanton Fellow, *Prodigali-*
ty; though he be in high esteem now adays
and beloved of many Ladies for his good Gifts
and followed by many Rich Citizens Sons, who
have raised his Grandeur by their Fathers Mo-
ney, so as to purchase a Chariot for him; yet
I have heard it is drawn by four base Horses
viz. Rashness, Luxury, Spendall, and Folly;
his Coachman being the Devil, and one (whom
I hate) call'd Beggery, rides behind; and tho'
his Chariot runs a thundring pace, and he seems
secure, yet there's abundance of Folks, as Mer-
chants, Mercers, Drapers, Silk-men, and Tay-
lors, *&c.* pursues him with cruel long Bills, so
that for his Fooling he is like to pay dearly.

Apollyon perceiving this Youth's Temper,
whisper'd in *Peccatum*'s Ear, and said, *This*
Fellow will make a good Niggard. And presently
he put the Tyrant into another Habit; who,
at a convenient Time met him, to whom he
did impart such rare Stratagems, how to grow
Rich, and keep that which he had already
gotten; which so won the young Muck-worm's
Heart, that he joyfully embraced him.

What the Counsel was, seemed at first a Se-
cret, but by his after-Carriage and Behaviour,
it was gues'd at; for he became a sneaking,

lean,

an, ill-fac'd, lank-belly'd Raſcal, grudging imſelf every good Bit he eat, and fed much pon Bread and Cheeſe, and Red-Herrings, &c. nd oftentimes was ſeen to go to the Pump to rink his Mornings Draught; and in his Tra-ing, he pinch'd every Body in his Weights and Meaſures; and would not lend nor give a enny ſcarcely, though it was to keep his own ather out of Priſon, and in Proceſs of time he ecame a great Uſurer, where with his Bags f Gold and Silver we will leave him, and re-rn to the other Company; who ſeeing which ay their Fellow was gone, fell all a laughing, nd with curſed Oaths, and taunting Expreſſi-ns, reproached him, becauſe he was not for ioring and Drunkenneſs, Chambering and Wantonneſs; and yet, poor Soul, as much in he Tyrants Chains as they: But hark! how ey Sing and Carouſe it; crying out to this eluding Traytor, *We are your Servants, Sir; ey Boys, One and All, One and All; let us caſt way Sorrow from us, and take our ſwing of Plea-ures, and to Morrow ſhall be as this Day, and uch more abundant.*

Stay, ſaid one amongſt them, I am taken with a ſtrange trembling; I doubt 'tis an Ene-ny that thus doth court us, and that the whole Country is invaded; for ſome Body whiſpers trange things in my Ears, ſad Wars doubtleſs in me are approaching; for I was educated by a moſt noble, virtuous Tutor, in the Country of *Non-ge*, called *Civility*; who inſtructed me to fight gainſt Vice, Rioting and Wantonneſs, and told

told me of the Danger that was like to be
me as I passed through this Place; I must lea
you, though it grieves me; my Conscience
that gripes me: Hark! (said one of the Jovi
Company) what Fool have we here? *Conscienc*
a Fanatical Fancy? Why are you troubled
Because, said he, I fear this Traveller will d
bauch us; for I hear his Name is Sin, t
Bloody Tyrant, who destroyed almost all t
Country from whence we came.

Apollyon seeing this, whispered one in t
Ear whose Name was *Shameless*, and sa
Discourse with him; I will help thee to Argumen
lest you lose him.

Shameless. His Name is *Sin*, you say; Is
an Evil to be merry; to drink a Glass or tw
of Wine with good Fellows, and court a fa
Lady? Do not these things belong to ou
Age? And is it not the *Alamode* in all Countri
amongst the greatest Gallants? But if you lea
our Company, we will load you with Reproa
and Infamy, that shall be harder for you
bear, than the Name of Young *Huff*, or *Spen*
thrift: With that a wanton Lass, amongst them
started up, and shamefully abused him, calling
him Clown, Goodman Shameface, and Timo-
rous, *&c.* And another took him about th
Neck and kissed him; and with an impuden
Face, said unto him, *Come my Boy, stollen Wat*
is sweet, and Bread eaten in secret is pleasant, &c
I have deck'd my Bed for thee with Covering
of Tapestry, with carved Works and fine Lin-
nen of *Egypt*; and have perfumed it too wit
Myrrh

Myrrh, Aloes and Cinamon: Come, go along with me, and let us take our Fills of Love until Morning, &c. The poor Soul being not able longer to resist such powerful Temptations, nor endure their base Reproaches, was overcome by Sin, and straitway followed her, *as an Ox goes to the Slaughter, or as a Fool to the Correction of the Stocks, till a Dart struck through his Liver; as a Bird hasteth to the Snare, and knows not it is for his Life.* The jolly Company perceiving they had gained the Field, fell into a Laughter; Triumphing in such sort, with fearful Damnings and Carousings, as if the Day was their own, and in a little time they should subdue all under *Apollyon*'s Scepter; so that for a pretty while nothing was heard but Oaths and Blasphemy; nor durst any gainsay them for fear of being knock'd down or stab'd; and upon this, in being flush'd with Victory, ravaged all the County of *Youth-shire*, Town and Family, Male and Female; and those he could not overcome by Pleasure he overcame by Profit; and those that fell not by the Lust of the Flesh, fell by the Pride of Life; so that it would even melt a Heart of Stone to see what Desolation was made in every Corner, Lust prevailing and enlarging her Territories; Youth being so generally blinded by the Deceit of this Enemy and Impostor, who vauntingly displayed the Flag and Banner of *Levity*, *Luxury* and *Looseness* throughout the whole World; daily sending Millions out of this and other Places to inhabit the great Country of *Sensuality*: Here you might

might see the Table of the Drunkards sit n
but will scarce stand without holding an
do but view with what Delight and Gre
ness of Appetite he infuseth and exfuseth, p
out, and pours in, empties and fills to the
feiting of his Body, and Beggary of his P
blotting his Name and damning his Soul;
since he is casting up of his Accounts under
Table, let us be gone, least our Stomachs
within us; but lo, at the very Door of
Exit, see what a Sight is here! The Mon
hath brought in as Trophies of another C
quest, a Troop of Incestuous and Libidin
Persons; who consume the Day in contri
of their Lusts, and the Night in the Perform
of the same; who have their Plots and A
bushes, their Circumventions and Deceits
entangle and draw in the Foot of the Innoce
the Rules of Reason, and the Laws of Nat
and Nations being wholly set aside, obliterat
and unregarded by them in the Pursuit of t
beastial, exorbitant and unbounded Def
Thus by all manner of Debauchery is the Co
try of *Youthshire* spoil'd by this cursed Enem
and many Thousands of young Men and V
gins, made his professed Vassals, by being p
strated as a Prey to Lust and Rapine: Alas! h
grievous is it to see such Stars of this lo
Globe; and those the most spangled, brig
and fulgent above many, as Roses amon
Lillies, or the Quintessence of Beauty obscur
shadowed, eclipsed and utterly stained a
darkned, being led to Dishonour, ransacked

e richeſt Dowry of Nature, or robbed of that valuable Jewel (I mean) their Chaſtity; even a Bee of her Sting, left to bewail their Miſe-, and to curſe thoſe Tongues who drew them , or beguiled them with their golden Words, hich gilded over thoſe bitter Pills they have allowed, and muſt vomit up again by Re-ntance, or p-riſh for ever.

Apollyon and his Agent, beholding the Victo-they had made in *Youthſhire*, being fill'd with riumph, though not having made a perfect onqueſt, fell a ſinging to allure and ſecretly ercome the reſt.

me, come brave Gallants, be led by one who will
aviſh each Senſe; your Souls with Laughter fill.
me liſten unto me; I'll have you know,
e Paths are pleaſant in which I do go:
o Croſs, no Crook, no foul nor dirty Ways
u need to fear; why do you make Delays?
ut lovely Valleys, hill'd on every ſide;
here Meadows lie adorn'd with Nature-Pride;
s Primroſe, Cowſlip, and the Violet:
ay, Flowers of all ſorts moſt rarely ſet:
here Birds of every ſort do ſweetly ſing,
nd warble forth their Notes as in the Spring.
me whiff the Dainties of theſe fragrant Fields;
nd ſee the Neſt the Nightingale here builds.
aſcivious Wantons in whole ſwarms you ſee,
eave to my Sides like to a Prodigy.
ur Venus-Sports *are lovely in mine Eye,*
nd ſo indeed is all Debauchery.
do allow each one to get a Bride;
they'll but keep their Concubines beſide.

For

For Cards and Dice, and for your Wenches call,
For I know how, my Lads, to please you all.
To get the Art of Swearing, pray devize
More new-coin'd Oaths; these are the Youths prize;
This is the way, 'tis here my Journey lies.

The Song being ended, the Enemy thoug now he should soon get his Regiments full, a so perfect what was wanting in these Parts, order to a total Conquest; and indeed ma Voluntiers daily listed themselves to fight und the Prince of *Darkness*; some being allur'd one means, and some by another. But on sudden the Leaders observed one throwing do his Arms, and running away, which caused great Combustion: One cry'd, *Knock him do* others, *Stab him*; and indeed, he was on sudden sadly wounded in his Name, being re dred as the vilest Wretch on Earth; but at la one of the Jovial Boys, call'd *Impudence*, bei stirred up by *Peccatum*, spoke to him to t Effect:

Impudence. Friend, What is the Cause y desert us, and have thrown down your Arms.

Convert, (For that, it seems, was his Name I am convinced, that the Ways you go in a Evil, and very dangerous; and that this Tr veller, whom you have entertain'd is the King Enemy; nay, a most bloody and cruel Tra tor; and therefore, I am resolv'd to be gon and obtain a Pardon, if possible, for what past.

Impudence. Sirrah, Who is your Tutor?

Conv

onvert. A very Vertuous Lady, whose Name *hristiana.*

mpudence, What Lessons hath she taught ?

onvert. Very good ones, 1. To find more eetness in leaving of *Sin,* than ever I found he committing of it.

. To leave and loath every *Sin,* because 'tis ateful to God, and contrary to his Nature holy Law.

. To live a holy Life, and do much good ; to make but little Noise of it.

. To prefer the Duty I owe, above the nger I fear.

. How to Sacrifice a stout and stubborn ll, for God's Honour, rather than to do the vil a Pleasure.

. To bring up the bottom of my Life, to top of my Light, and that I should not Sin inst my Light, lest I Sin away my Light.

. To chuse rather to be saved in a rough than to be drown'd in a calm River.

. To bear the Cross for Christ in suffering, t I lose the Crown of Christ by sinning.

. Likewise, to chuse rather to be afflicted h *Lazarus* on Earth, than to be tormented h *Dives* in Hell.

o. And to leave that Company here, that ld bring my Soul to Destruction hereafter.

1. Also to chuse the worst of Sorrow, be- the least *Sin* ; because there is more Evil hat, than there is in the greatest Affliction.

12. To

12. To mourn most for those *Sins* before God, that appear least before Men; for the outward Acts are more scandalous, yet inward Lusts are more dangerous.

13. Hereby she taught me to be better inwardly in Substance, than outwardly in Appearance; for those who deceive others, with the false Shews of Holiness, deceive themselves with the false Hopes of Happiness.

14. To desire Grace not only to be saved but also to be sanctified; and to endeavour to have *Sin* crucified, as well as pardoned; and to be made holy on Earth as well as happy in Heaven.

15. To undertake all Christian Duties; yet wholly to rely upon God's Mercies; or to be much for doing, and yet seek to be saved only in a way of Believing.

16. To speak well of what God is, and to think well of what God does; and never to complain of the Badness of the Times and Seasons, if I can but get God to be my Portion.

17. To be more in love with the God of the Altar, than with the Gold of the Altar; or to covet as much the God of Mercies, as the Mercies of God.

18. To look more at home than abroad, how 'tis with me, than how 'tis with others; and that the readiest way to know whether or no I am in Christ, is to know whether Christ is in me, because the Fruit is more visible than the Root.

19. To

9. To ſet out for God in my Beginning, to hold out with God unto my Ending; that the beſt way to have the whole Harveſt ur Lives ſanctified by him, is to have the of our Lives dedicated to him; who es more the Bloſſoms of Youth, than the ldings of Old Age.

c. To value the Joys of Heaven, above Vanities of the Earth.

1. She taught me alſo to remember, that tſoever I do on Earth, 'tis eyed by the God Heaven; and that after all my preſent Re-ings, there will come a time of future Re-nings. Beſides that, there is no obtaining t is promiſed, without believing in Chriſt Promiſer; and that Inward Purity is the y way to Eternal Plenty.

2. Moreover, that all the Time that God ws us on Earth, is little enough to do that k God allots us: And that 'tis my chiefeſt neſs to make ſure of Future Bleſſedneſs.

aſtly, That I ſhould ſow ſuch *Seed* whilſt e, as I would be glad to eat the Fruit of n I die.

pon this, *Impudence* ſwore he would tread and his Tutor under his Feet, if he would return back.

ut *Apollyon* ſeeing that Force would do no , rais'd up another, whoſe Name was *Conceit*, to diſpute and reaſon out the Caſe him.

lf-Conceit. Brother, What is the Cauſe you o ſtrangely alter'd of late, and have forſaken Company?

Convert.

Convert. Because I see the Way is dangerous in which you go; you are all blinded, in taking this Traveller, *Peccatum*, for a Friend; for he secretly Designs (I hear) to murther you all. Do you not read in the *Bible*, what Work Sin has made in the World?

Self-Conceit. You mistake your self, and think that is *Sin* which is not: Don't think the Golden Cup of Profit, Pleasures, and Honours, are such frightful things?

Convert. Friend, You see the Bait, but not the Hook; the Golden-Cup, but not the Poyson in it: You taste the Sweet of *Sin* now, but see not the bitter Wrath and Misery that follows it. You are like our First Parents, that this Enemy cheated, who took an Apple in Exchange for a Paradise. For my part, I will not any longer play like a silly Fish, with this Angler's Bait. What is the Pleasure of *Sin* here when weighed against the Pain for it hereafter? The Sweet will soon be gone; but the Bitter will last for ever. This Enemy is a Deceiver; whilst he kisses the Lips, he betrays the Soul into the Hands of the Devil.

Self-Conceit. Say what you will, that which you call Pride, is Neatness. Would you not have Young People to be clean and comely? And that which you call Covetousness, is but Good Husbandry; and Drunkenness, but Good Fellowship: And what is Wantonness, but a Trick of Youth?

Convert. You deserve to be cheated, that put a Vizard your selves upon the Thief, that he might

ht not be known, nor taken. *Sin* is never whit the leſs odious, vile, and abominable, auſe thus bravely dreſt up in fine and clean nen, and curiouſly painted. You do but e to gild over the Poyſonous Pills, or put he Sheep's Cloathing upon the Wolf's Back, nd, the fouleſt Hand may have on it the eſt Glove; and the richeſt Robes are ſome- s put upon the filthieſt Bodies?

elf-Conceit. Well, Friend, I ſee you can ? But ſince you are frightned from that eſs that we run to, pray abide with us; take, now and then, a little Liberty, a Sip wo with us, and don't leave us quite: A *Sin* you may commit, without any Dan- o your Soul.

nvert. The leaſt *Sin* is a Breach of that , that lays You and I, and all the World, r the Wrath and Curſe of God. What *Adam*'s Apple coſt him? And what befel , that gather'd Sticks on the Sabbath-Day? *Ananias*, for telling of a Lye? The leaſt an't be attoned for, without Chriſt's Preci- Blood. The ſmalleſt *Sin* is againſt an In- God, and therefore deſerves an Infinite ſhment. Nay, and let me tell you, little make way for greater; neither is there any properly little, in its own Nature: Beſides, ſmalleſt Sin, without Repentance, will n the Soul. And ſince I have forſaken, he Grace of God, my great Sins; I will r loſe the Love of God for a Trifle; if it little thing, it is the eaſier left. If I ſhould

yield to him, that sets you upon me to do this or that thing, because 'tis but a small Matter I should, in so doing, shew the greatest Unkindness to Christ imaginable, *viz.* In wounding and piercing his Heart, and grieving his Spirit, on such slight Occasions.

Besides, *A little Leaven leaveneth the whole Lump.* And if the Serpent can get in his Tail he'll soon get in his whole Body. God's People have suffer'd great Torments, before they would commit the least *Sin.* And therefore tempt me not; for I cannot stand under the Guilt of the least Iniquity.

Presumption. Come, Brother, God is made up with Mercy, though, I do think, we may exceed, yet there is no reason for you to be in this Heat: For God is a gracious and merciful God, and ready to pardon us at any time when we confess our *Sins* to him. You see God lets us alone in our Ways: He is not so severe, as you suppose.

Convert. Sir, God is as Just as he is Gracious witness, his casting down the Angels that sinned and in turning our First Parents out of Paradise and in drowning the old World. Also, he has declared positively, He will not *clear the guilty and impenitent Person.* And let me tell you Mercy and Patience abused, will at last turn to Fury. When Mercy is despised, Justice takes the Throne. If God be Gracious and full of Goodness, Shall I sin against him? *Shall I, because Grace hath abounded?* No, I must say with *Joseph, How can I do this thing, and sin against God?*

Vain-Hope. Friend, Repentance will cure all
laſt, and that is no hard Work: And there-
e, you need not keep ſuch ado, and thus vil-
e this Jolly Company. Is it ſuch a hard thing
return and confeſs our Faults, in entertaining
n? Alas, 'Tis but to beg Pardon, and cry,
d have Mercy upon me; and God will quit
Score, and forgive us, no doubt on't.

Convert. Is it an eaſie thing for the Black-
or to change his Skin, or the Leopard his
ots, or for thee to raiſe the Dead? You talk
nly, and underſtand not what Repentance
What is more difficult, Alas! than Repen-
ce? For, let me tell you, It is a Change,
d calls for the Creating Power of God to work
We muſt leave *Sin*; yea, every *Sin*; nay,
e and loath it. This Tyrant which you plead
, muſt be trod down under your Feet, and
k'd upon (as indeed he is) the moſt vile and
minable Villain under the Heavens: And is
n eaſie thing (think you) to have thoſe evil
bits, he has infuſed into you, changed, ſo
to love that which now you hate; and hate
t which now you love?

Nay, and it muſt now be ſet about: Now, God
ls us to repent, 'tis not for us to ſay, To
rrow. Are we certain God will give us
ace hereafter, to leave that *Sin* which we
w reſolve to live in? Remember how many
ve cryed out under the Power and Guilt of
, and yet could find no Room for Repen-
nce. That Devil that tells you, 'Tis an eaſie
ing to repent to Day, will to Morrow aſſure

you, There is no Repentance for you, but you must be damned without Remedy.

Presumption. But still, for all this, you may venture a little way with us: Come, go with us to the Harlots Door, though you will not go into her Bed. You may sit with us Drunkards and take a Sip or two, tho' you will not be Drunk. You may handle the Golden Wedge, though you do not steal it. You may wear Antick Garbs, and not be proud of them. Come Boy, prithee gang along———

Convert. Stay, Sir, I am forbid to come near the very Door of the Harlots House; and to *Abstain from all Appearance of Evil.* I am taught to pray, *Lead us not into Temptation:* And shall I thrust my self into it; Besides, I remember how many have smarted by this Means. Alas my Heart is deceitful, and I dare not trust it upon the Devils Ground.

David said, *He had not sate with vain Persons, neither would he go with Dissemblers*; and God has given me such Light and Grace, that your Company is hateful to me.

Then another spake, whose Name was *Ignorance.*

Ignor. Sir, God loves us, say what you will, though we take the Liberty of Youth; for we have many good Things in Possession, above what those have who follow your ways: And if it was a dangerous thing to be led by this Traveller, sure so many Thousands would never be so blind as to follow him; and some too of great Name, Wisdom and Learning.

Conver

Convert. Do you think that God loves the reat Turk, becauſe he hath given him ſuch ſt Dominions, and lets him have all manner outward Glory and Pleaſure. Thoſe of old, ho burned *Incenſe to the Queen of Heaven*, ſaid, *en they had ſtore of all good things, and ſaw no vil. Dives* had a great *Portion* of worldly eſſings: But was that a Sign God loved him? d *Lazarus* was ſeemingly miſerable; And s that a Sign God hated him? Think of eſe things.

Do you not ſee, that Men let their Oxen d in Fat Paſtures? But 'tis to fit them for day of Slaughter. God's Ways are not unſtood by your ſhallow Head: He puniſhes own Children, whom he loves, with many oſſes and Afflictions here, on their outward an; and plagues the Ungodly with Spiritual dgments; as Hardneſs of Heart, Unbelief, indneſs of Mind, and with a ſeared Conſciice: And which is the worſt of theſe, *'Tis bet- to ſuffer here, than ſuffer in* Hell. And then what you ſaid laſt, Do you not read, *The Way broad, and the Gate wide, that leads to Deſtion, and many go in thereat*, Matth. 7. 13, 14. *Vain-Hope.* Well, for all this, you are but a ol, to trouble your Head about ſuch Matters oon; it may be time enough hereafter, when are old, and have ſucked in the ſweet Pro-, Pleaſures, and Honours of this World.

Convert. Sir, Doth not God command us, *in the Days of our Youth to remember Him*; d promiſe alſo, that *They who ſeek him early,*

shall find him, Prov. 8. 17. 'Tis, Friend, t greateſt Madneſs and Folly in the World, put off God, and the great Things of Eterni with *Maybe's*. We are call'd Now; and ſha we ſay, To Morrow? This is God's Time and ſhall it not be Ours? Shall *Tyrant S* have our Beſt, and put off God with the Dre of our Days? Can we think, He will acce of ſuch hereafter, when they are Old; wh reſolve to ſerve the Devil while they are Young Is it not Now the Time to Sow? What, w you perſwade me to defer it to that Time, wh we ſhould Reap? Will Tradeſmen, or other neglect their Markets and Fairs; and ſay, Th may provide themſelves with ſuch and ſu Commodities at any time; and yet cannot t whether or no they may ever have the li Advantages and Opportunities, to ſtore them ſelves with ſuch things as they need? Sir, Ho many Thouſands hath this Murderer decei by the ſpecious Pretence and Promiſes of Lo Life, and Late Repentance? Nay, How ma Thouſands hath he thrown into Hell, who burning in unquenchable Fire, by this Device If I neglect this Time, I know not whether may ever have another. Shall I be led awa by a curſed Traytor, and flie in my Sovereign Face; with Hopes he'll pardon me hereafter when he hath made me no ſuch Promiſe; bu contrariwiſe, declares poſitively, if I do ſo, ſhall die, and periſh eternally?

Fearful. You'll loſe, I will aſſure you, yo Friends Favour, as well as Ours, who hav been your ſweet Companions.

Convert. It's better to please God, than Man. If I lose my earthly Friends, I shall have heavenly Ones. God is the best Friend, Sir. Is not better to have the Love of the Prince, than the Love of his Page? Friend, I had rather, a thousand Times lose your Favour, than the Favour of God and Christ.

The Company seeing they could not prevail with him to return, abused him fearfully; calling him at their Pleasure: But one of the Youths, observing that the Convert had clearly worsted them, was mightily wrought upon, and he was resolv'd to leave them too: Which made *Apollon* grind his Teeth, and foam dreadfully. But was all in vain: For God open'd his Eyes, and Mouth, to speak to this Purpose.

Illuminatus. (For so was he called) Good Brother, How did you come to get Power over his cursed *Peccatum*, and the *Prince of Darkness*? I am perswaded, you are that young Man, that I have read of in a little Book, call'd, *War with the Devil.*

Convert. Thou say'st right; I am the very same Person.

Illumi. Why then, I understand by that, the Course you took; and by the Help of God I will go on in the same way. I perceive, *Conscience* was a great Friend to you.

Convert. Yes, when he was rightly informed, or had his Eyes enlightned by God's Word, he proved useful to me: But he could do nothing to Purpose, till the Spirit and Grace of God was infused into my Soul.----Then said

Illumi. I have had great Sorrow upon my Heart for my abominable *Sins*, since I have read concerning your Conversion. But I could not believe.

Convert. You must cry to God as I did for *Faith*, and ponder well the Promises of God; for I am perswaded thou wilt meet with a sharp Conflict: And indeed so it fell out. For,

Apollyon set upon him most furiously: And not knowing but it may be of use to some, we will give you an Account of his Combat with him.

Apol. You have been a very great Sinner, in entertaining this Traveller, who is a cruel Enemy to God; and now there is no ground to think God will forgive you, for his Wrath will overtake you suddenly.

Illumi. The Storm of God's Wrath, (Satan) is over in Christ; he declares, *He is merciful and will not keep his Anger for ever*, Jer. 3. 12.

Apol. But alas! you are ignorant of God and Christ, and he will take *Vengeance* on all such; doth not the Scripture say so?

Illumi. But Satan, God has promised to *Lead the Blind*, &c. And in another Place, *He calls Simple Ones, and those that have no Understanding*, Prov. 1. 21, 22.

Apol. But your Heart is hard and obdurate, you know not the Vileness of it, there is not a filthier Creature under the Heavens; and therefore, you are certainly an undone Man.

Illumi. But God has promised to give me an Heart of Flesh, and take away my stony

Heart;

Heart; and if I loath my self for my Vileness, he hath promised to wash and cleanse me from all my Sins, *Ezek.* 20. 43, 36, 26.

Apol. But you have been as wicked as you could well be, and therefore art a damned Creature.

Illumi. Ay, Satan, I cannot deny that, but yet God hath promised Mercy and Pardon to such *who have spoken and done as evil Things as they could*; and therefore there is Hope for me, *Jer.* 3. 5.

Apol. But all this while you do but compliment with me: You do not think indeed, there is Mercy for you in God's Heart.

Illumi. I do not compliment, thou liest in that; though I cannot deny but I have, thro' my Temptations, been so foolish to think so indeed. But God says, *His Thoughts are not my Thoughts*, and hath also said, *He will abundantly pardon me, if I turn from my evil Ways*, Isa. 55. 6, 7, 8. therefore 'tis no matter what my Thoughts have been.

Apol. But, for all this, I shall be too hard for thee, and break thy Head e'er I have done.

Illumi. No, the Promise runs, *You shall but bruise my Heel.*

Apol. I, but you forgot your abominable Sins; remember the fearful lewd Life you have lived.

Illumi. Christ died for Sinners, and I flie to him.

Apol. But you have sinned against Light and Knowledge.

Illumi. What, though I am but a Sinner, Satan? notwithstanding, and Christ died for Sinners.

Apol. But you cannot believe you are guilty of that Sin; and he hath said, *such who believe not shall be damned.*

Illumi. But Satan, if I cannot believe, yet I may believe; God can give me Faith, and though I am now an Unbeliever, and so the worst of Sinners, yet I am but a Sinner, and Christ died for Sinners; nay, Satan, for the chiefest of Sinners; and therefore, I will not give up my Hope yet.

Apol. Hope! You have no Ground for Hope.

Illumi. No, Satan; that is false, I am sure: Is not Christ's Death a Ground, Nay, a good Ground for Hope? *Who shall condemn? It is Christ that Died,* Rom. 8. 34. On his Blood and Merits will I rely.

Apol. What good can his Death do thee? How can he save thee, who could not save himself? I brought him to the Grave.

Illumi. Thou cursed Blasphemer! He laid down his Life freely, (none took it from him) to satisfie God's Justice, and rose again from the Dead the Third Day; and thereby triumphed over thee, and all the *Powers of Darkness*: And is not his Resurrection a good Ground of Hope?

Apol. But I do accuse thee, and will plead against thee; because thou hast been so long my Servant, and an Enemy to him.

Illumi.

Illumi. I matter not that, thou art a vile Deceiver; The other Day thou didst endeavour to perswade me, my Sins were small, and that God would Pardon them at any time: And are they now so great and foul, that Christ's Blood cannot wash them away? What care I, though thou do'st plead against me, since Jesus Christ pleads for me? Is not the Intercession of Christ for Transgressors a good Ground of Hope.

Apol. Thou hast no Grace, or not enough to bear you up in the Day of Trial; and therefore thy State is very sad.

Illumi. Christ hath Grace enough; and I depend not upon the Grace that is in me; but in that Grace, which is in Him: He is full of Grace, and 'tis in Him, that it might be communicated to all such as I am. And is not here a good Ground of Hope?

Apol. Thou wilt fall into Sin again, at some time or another; and I shall devour thee.

Illumi. God has promised in his Blessed Covenant, That *Sin shall not have Dominion over us*, Rom. 6. 14. and, That he will put his *Fear into our Hearts, that we shall not depart from him*, Jer. 32. 39. And is not his Covenant a good Ground for Hope? Nay, and he hath said, That he will bruise thee under my Feet shortly.

Moreover, He has promised, *He will uphold me*: And Christ hath prayed, *That my Faith fail not*; and I am sure, He was heard; because, he has confirmed all his Promises by an Oath: And is not here good Ground for me

to

to Hope, he that hath begun a *Good Work in me, will perform it to the Day of Christ*: Phil. 1. 6.

Apol. Thou art an Hypocrite.

Illumi. 'Tis the *Father of Lies*, that says it. Is there any *Sin*, that I have not been humbled for, and forsaken? Do I not desire to be Holy, as well as Happy? Satan, I fear, nor hate, nothing more than Hypocrisie, and therefore, am no Hypocrite: But if I am an Hypocrite, I am but a Sinner; and *Christ died for Sinners*; and all *Sins against Father, and Son, shall be forgiven to Men.* But I am no Hypocrite, because all the Faculties of my Soul are in Arms against *Sin*, and against it universally; against the least, as well as the greatest.

Apol. I will cause strange Evils to befall thee.

Illumi. All things shall *work together for my good, if I love God*, Rom. 3. 28. And though I lose my Life for Christ's sake, I shall find it: When the Storm comes, I will flie to Him.

Apol. Thou canst not go to God as a Saint, for thou art none.

Illumi. I will go to him then, as a Sinner; for that I am, thou say'st: and there are as many Promises of Mercy and Pardon made to Sinners, as Sinners, as are made to Saints, as such.

Apol. Would I could tear thee in pieces, and devour thee at once; thou vile Enemy? Thou hast done, and wilt do me a great Mischief. All my Plagues light upon thee.

Illumi.

Illumi. What, Satan, are you angry? Alas or you! 'tis not *All you would*, but *All you may*, evour: Bleſſed be God, you cannot prevail gainſt me.

By this time by the Shield of Faith, he ſo outly reſiſted *Apollyon*, that he ſuddenly fled, nd left the Young Man Maſter of the Field.

But this ſo enraged the Enemy, that he made earful work amongſt the reſt of the poor Inhabitants.

Yet there was another Youth, that God graiouſly was pleaſed to work upon; who, in a ittle time, was filled with much Joy. But the nemy perceiving he exceeded therein, ſet upon im with ſo much Fury, that he was puffed up vith ſpiritual Pride in ſuch ſort, that he was taken vith a Phrenſie, and for ſome time diſtracted: Which made many vain Perſons to open their Mouths againſt the Ways of Godlineſs. But God, in a ſhort time was gracious to him, and rought him into a ſweet State of Peace, and Settlement of Mind: And ſo he continues, to he Praiſe of Infinite Grace.

Alſo, another, that lived not far off, who ad been a grievous Sinner, was, by the Word nd Spirit of God, brought under a gracious Work; but, for want of Faith, was for ſome ime under ſad Deſpair: And Satan got ſuch Power over him, that one while he was perſwaded he had no Grace; another while, that he had ſinned againſt the Holy Ghoſt: And ſometimes, he thought every thing he did was Sin; inſomuch, that he was afraid to Eat or

Drink

Drink. But except these, and a few more, all generally in *Youthshire*, were put, as it were, to the Sword. So that all the Country lay a Bleeding, or Weltring in their Blood, being fearfully mangled by the Hands of this merciless Monster, and cursed Traveller, *Sin*. So that, come where you would, in City and Country, you could hear of nothing hardly, but horrid Oaths, cursing and swearing, whoring and damning, as if Hell had been broke loose: Also, in most Places, and Company, where they came, those who would not run with them to the same Excess of Riot, were their meer Sport and Song; every one striving to out-do his Fellow; and so be, as it were, the Captain-General under *Apollyon*, Prince of Darkness: Who was not content to fight with one Weapon only, by which he slew most, *viz.* by Fleshly Lusts and Debauchery; but also introduced many abominable Errors and pernicious Heresies; which destroyed divers others, who had escaped the gross Pollutions of the World.

Fond Youths, be wise! How sad it is to see
You carry'd thus away by Luxury;
And strive to list your selves, with speed, to fight
Under Hell's Power? O 'tis a grievous Sight!
Why will you thus subject to Sins Commands?
As if your Lease of Life were in your Hands?
What, do you think Death will not come at all,
That you no more regard your fearful Fall?
Or, do you think God will defer the Day;
That, by your Lust, you thus are led away;

To

You proud, lascivious Lads, that sport and spend;
Who know no Measure, that regard no End:
For whose Luxurious Dyet and Array,
Do sell your Souls, and all you have away:
You little think, your Bodies soon shall feed
The crawling Worms, which in the Dust do breed.
Part down your eyes, to pierce but two yards deep,
Into the Grave, where you, e'er long, must sleep:
Behold, the Corps, and Skulls of those young Men,
That once walk'd here, and must arise agen.
Come, cast an eye, you Lads and Ladies Gay,
Upon the loathsome Filth, the Worms and Clay.
Your eyes that are so curious to behold
The Body deck'd in Ornaments of Gold?
That, like two Orient Crystals gave their Light,
To look on Vanity both Day and Night:
Last one look down: O here's for you a Sight!
Behold, I pray, your ancient teeming Mother,
For all the World do's not know such another;
Whose royal, burden'd, honourable Womb,
So many Noble Heroes doth intomb:
Where all the Famous Heroes doth remain;
Who conquer'd many, but by Death were slain.
Whose glittering Swords Ambition kept from Rust:
Their Glory ended here; they're turn'd to Dust.
O ponder well! Alas, your time is short;
When Death will put a Period to your Sport.
But that's not all; I've worser News to tell;
Forsake your Sins, or else you'll go to Hell.
The Wages of Sin is Eternal Death;
Unless you do experience a New-Birth.

CHAP.

CHAP. VI.

Shewing how Tyrant-Sin *travelled into the va Country, called* Sensuality; *wherein is disco vered, the Nature, Manners, and strang Customs of the Inhabitants; together with th Strength, Government, Trade, and other Ra rities found in a great City, situated in th same Regions: And of the prodigious and sham ful Pranks he plaid there. As also, shewing th manner how three of the Inhabitants there made their Escape out of the said City an Country.*

THE Unweary Traveller, and Curse Enemy, *Sin*, (having past through, an near quite overcome and laid waste, the Coun try of *Non-age*, and *Youth-shire*) thought no he had sufficiently stored the Country of *Sensu ality* with Inhabitants; and therefore was re solved to travel again into those Parts, and giv them a fresh Visit: But before we relate an thing concerning his Projects here, it may no be amiss to give you a Description of the Coun try; with the Nature, Manners, and Customs of the Inhabitants.

First, Then you must know, that this Coun try is very large (it is indeed, the biggest Con tinent in the whole World) the Latitude, Lon gitude, and whole Circumference thereof i wonderful, and amazing to think upon: For in this Country lies the greatest part of *Musco*-

, *Tartary*, with the vaſt Empire of Mahomet, Kingdom of *Turkey*, *Preſtor John's* Land, ith the biggeſt part of *America*; and the *Eaſt* nd *Weſt-Indies*, and almoſt all *Europe*. Alſo ſome Parts and Confines thereof, lies the eat City *Babylon*, containing divers mighty reets; with ſpiritual *Sodom* and *Egypt*; where r Lord was crucified. Moreover, there is ſo a City, which bears the ſame Name the ountry doth; of which we ſhall hereafter eak more particularly.

Now, as touching the Inhabitants, the like u have hardly ever heard of: For this bloody yrant, *Sin*, it ſeems, had formerly been amongſt em; and by his deviliſh Art and Subtilty, d ſo ſtrangely metamorphoſed the People, at they are not all (in many Reſpects) like ational Creatures; for they appear to have more Reaſon than the Beaſts that Periſh; y, and are, for certain, ſo far degenerated m what once they were, for ſome of them find in *Holy Writ*) look like Lions, others e Dragons, Dogs, Tygers, Bulls, Wolves, vine, Serpents, Foxes, *&c.* and many of them e Aſſes; and alſo act the parts of all theſe ts of Animals.

There is one thing more to be noted (which ſad, reſpecting the People of this vaſt Coun-) *viz.* They are ſo mangled, and ſlaughtered *Sin*, that ſome have no Eyes to ſee (he has t them out) nor Ears to hear, what God by s Word, or Works declares; nay, all their iritual Senſes, in many of them, are quite loſt;

loſt; and their very Hearts and Conſciences are defiled, ſo that from the Crown of their Heads, to the Soles of their Feet, there is nothing but Wounds and Bruiſes, and putrefying Sores. Moreover, the Enemy hath ſtript them of all Soul-Raiment and Ornaments; that in the ſight of him who hath Internal Eyes, they appear as Naked as ever a Child did new born. And yet they are ſo deluded, that there is not one in twenty of them aſhamed; what Covering any have, is but like unto filthy Rags, or a Monſtrous Cloath, or thoſe Cloaths that are taken off of old Ulcers, or filthy running and ſtinking Sores; and yet ſome of them vaunt themſelves in Pride, and ſpot their Faces, as if they were peerleſs for Beauty.

But poſſibly ſome may enquire, What Food the Country does afford; I cannot, alas, but pity them, upon that very Account; for the Soil is very Barren; for the Native Growth, or Product of the Country is ſuch, that it yields no Food for their Souls, but Aſhes, Huſks, Chaff, and Gravel-ſtones, only ſome of the Aſſes feed upon the Wind, and ſnuff up the East Wind.

If you ſearch Sacred Records, you will find 'tis really ſo: Doth not the *Scripture* ſay, *The Wicked feed on Aſhes, Chaff, and the Wind?* What far Country was it, that the Prodigal Son went into? And what Citizen was that, but Satan, whoſe Swine he fed with, and fain would have filled his Belly with the Husks they did eat? What are all the Pleaſures, Honours and Rich

of the World, but as Chaff, &c compared with the Dainties of our Fathers House?

Thus I have given you a brief Account of the monstrous Dispositions and Customs of the People of this great Country; where many live in Honour, and understand not; and therefore, are said to be *Like the Beasts that perish*: And I am sure you cannot go amongst them, but you will find (if you have not lost your Reason with them) these things so. Alas, how like fat and pamper'd Horses do some of them appear, every one (as the Prophet says) *Neighing after his Neighbour's Wife.*

But, since I told you of the City *Sensuality*, that lies just as you enter into the Country; it is needful to speak first of the Gate; which is so exceeding wide, that Ten Thousand may go in together, with much ease: Yet 'tis divided into five Divisions, (*viz.*) The Five Senses; and the Way to it seems (to Fools) to be strew'd with Roses: And before the great Gate, is all manner of Fleshly Allurements, to entice Travellers; for there stands a multitude of fair Ladies; some with spotted Faces, naked Breasts and Shoulders, rowling their wanton Eyes; so that the Simple cannot but be taken with the Sight. And then to please another of the Five Senses, they are very Gentle, and as willing to come to hand and be play'd with, as ever was *Joseph*'s Mistress,

Also there stands continually at the Gate, the Waits of the City, with all sorts of Rare and Flesh ravishing Musick; that makes such a melodious

lodious Sound, that the Ear is engaged presently.

And then, for the Sense of Smelling; there are the rare Perfumes of the East, Myrrh, Aloes and Frankincense.

For Tasting; you have a Company of good Fellows standing with Bottles of the best spiced Wine, Brandy, and Tankards of Ale and Beer in their Hands, saying, *Here is your rare Bub, come let us Drink, Carouse and be merry.* You may have also, for your Money, the most delicious Food that the World affords: A Breakfast of the best sort is dear; but according to your Purse or Pocket, and gluttonous Appetites, you may be accommodated, provided you will eat and drink to Excess: For otherwise, there is no Entrance for you at this Gate, (from whence you may gather, the Inhabitants have not lost the Senses of the Body, though they have the spiritual Senses of the Soul.)

But to proceed: The Gate that lets into the City hath three Steps ascending: The first is The *Conception of Lust*; the second is, The *Sweet* and *Flesh-pleasing Contemplation* thereof; the third is, *Free Consent*, and *yielding* thereto: Which no sooner you get upon, but you are in the City.

Also, you must know, the Strength of the Place is very great: It hath three exceeding high, and impregnable Walls. The first is *Blindness of Mind*; the second is *Presumption*; the third *Unbelief*.

Under the Wall lies a wonderful deep, and dangerous Ditch, or Moat; which if any of the

The vast City of Sensuality
118.

the Inhabitants, who by ſtriving to get out of the City, chance to fall into, 'tis a Thouſand to One, if they ever get out again.

The Watch that keeps the Gate is *Sin*, with divers infernal Spirits, all well armed: Inſomuch, that without infinite Power there is no eſcaping.

At the farther end of the City is a Gate alſo, as wide as the other; which ſtands always open: the Porter's Name is *Death*.

Moreover, behind that Gate, is an exceeding deep Lake; that ſends forth nothing but a black ſulphurous Smoak of Fire and Brimſtone: And all that die in this City *Senſuality*, go out at that Gate, and ſo fall into the Lake which burns more fierce than Mount *Ætna* or *Stromboli*.

In the Heart of the Town, is a ſtrong and wonderful Caſtle, where *Apollyon* keeps his Court, which is called *Hardneſs of Heart*.

And one great thing Tyrant *Sin* is employed about, is, to bring all the Inhabitants one after another gradually, as they enter the City, into this Caſtle.

He that is Keeper of the Caſtle, is one *Obſtinate*, a very impudent and grim Fellow.

The Walk or Path to the Caſtle, is pleaſant enough; but at the Entrance of the Gate, is four Steps very fair to ſet your Feet upon: The firſt is called *Extenuation of Sin*; to make great *Sins* ſmall, and little *Sins* to ſeem none at all. The ſecond, to make Excuſes about it, *viz.* was drawn in, *My Heart is good*, &c.

The

The third Step is called, *Delight in Sin*; and om hence 'tis defended, and pleaded for by ch who get up thus high.

The fourth and last Step is, final *Impenitency*, en you are in the Castle, and are made Free- itizens, having a Right to all the Privileges d Immunities, Trade and Traffick thereof.

On one side of the City, towards a Town led *Religion*, is a little Gate so straight, that t a very few can get through: 'Tis called *Re- neration*; and he that opens it, hardly One a Thousand who dwells in the City, knows; hose Name is *Faith* of the Operation of God.

Moreover, You must know, that in this City, n keeps every Day a great Market, where he xposeth to Sale, divers very Rich Commodi- es on easie Terms.

For First, Here you may buy Modesty of me, which is a choice thing for a Toy or wo: The same Commodity you may have of hers for a rare Antick Fashion, which like hop-windows, make a Shew of a *Richer Jewel* be had upon reasonable Rates within.

2. Say what you will, *haſtity* is sold at this Market very cheap.

3. There is to be sold hose Excellent Pearls of *emperance* and *Sobriety*, or the value of one quart f good Canary, or ra- her than fail, for a dozen f Beer, or Ale, or for a Pint

How many, says worthy Downham, *do openly profess their inward* Uncleanness, *by laying open to the common view their Naked Breasts, as tho' it were a Bill affixed to the Door-Posts, to signifie to the Passers by, that*

within that Place dwells an unclean Heart; and that whosoever will, may buy Honesty *and* Chastity *at an easie rate.*

Whores, *says another, use to discover their* Filthiness *much in their* Breasts; *either in the* Nakedness *of them, or in those* Ornaments *they hang here. To what purpose are these* Garments *so pompous; those* Stuffs *so costly; those* Guizes *so sought after; those* Colours *so Fantastick, so Shameless; those extravagant* Patches *so abominable unless it be to cut the throat of* Chastity? *says another.*

Pint of Brandy; and the Person so well contented, that he matters not, though he spue and wallow in his Filth, like a drunken Swine, to confirm the Bargain.

4. Here is also to be sold a Thing called *Truth* or *honest Dealing*, or the gain of a Penny, if not a Farthing. Such is their Love of Money.

5. And a *Good-Conscience*, if there is any such Commodity in the whole Town, is to be sold at the very same Price. *The love of Money is the Root of all Evil.*

6. *Peace and inward Tranquility of Mind* on as easie Terms, if it be possible to find it amongst them.

7. Which is more than all the rest, God, Christ, and all the Blessings purchased by (the Price of) his most precious Blood, with all the Inconceivable Privileges of the Gospel, are not esteemed by most of the Inhabitants of the City *Sensuality*, worth one Lust; and therefore let them but Drink, Damn, Swear, and Whore, *&c.* and let who will take all such things, with Heaven it self, *&c.*

But

But to proceed, in this City *Sin* also keeps a
ool: (You must needs think the People are
cated with a Vengeance, who have such a
tor) but pray be pleased to hear what rare
s they are which he instructs them in.
. He teaches all that are willing to learn of
n, that deep Art of Witchcraft, and Conju-
on, but that is upon dear Terms.
. He teaches the Art of Swearing, with all
Attendants.
. The Art of Drunkenness and Gluttony;
how to drink Wine and strong Liquors
ndantly; and to dress Meat, on purpose to
voke and make Provision for the Flesh.
. The Art of Ambition, or Sinful Grandeur.
. The Art of Covetousness, a great Mystery;
(if well learned) thou may'st be as greedy a
mudgeon as any lives, and yet go for a libe-
Person.
. Here is taught also the curious Art of
very, *viz.* all the newest, neatest, and most
Fashions, that can be had for Love or Mo-
; but chiefly those which tend to stir up to
ntonness, Lust, and Lascivious Embraces;
e of which you have heard already; but not
for the Body, but for your Houses, and all
gs else.
. The Delicate Art of
nting, or beautifying
Skin, Face, Hands,
Hair, *&c.* as the co-
ing the Eye-brows,
ping on a false and

S. Cyprian *saith, The Devil first taught the Art of Painting the Face,* &c *and* Jerome, *as I find him quoted, was of the same mind.*

What, saith he, makes the White and Red Varnish, and Paint for the Face ----- whereof one sets a false Die and lying Tincture on the Cheeks and Lips, the other an Hypocritical Fairness on the Neck and Breasts; and all this to enflame Young, Wanton Affections; to blow up the Sparks of Lust; and to shew what a Whorish and Impudent Heart dwells within those daubed Walls? How can such an one weep for her Sins, when the Tears would wash away the Colours, and so discever the Cheat ——The Painting the Face (saith he) is the Deforming God's Image and Workmanship; *and is most Damnable.*

lying Blush on the Cheek and to change the very natural Colour of the Hair; nay, and to adulterate the True and Naked Complexion of the whole Head and Face.

8. The Mysterious Art of Perfuming, not only the Hair, but the Skin, Cloaths, Bedding, Linen, and Woollen, *&c.* on purpose to stir up Lust, and so keep up the Trade of the City.

9. The Art of *Whoring*; and the Truth is this being a great part of the City-Trade, *Apollyon*, it seems, takes great Care to instruct this sort of Dealers, that they might be better Proficients, if possible, than many others: Some he directs to stand with Impudent Faces at their Doors, in the Twilight, bravely garnished in Silk Gowns, *&c.* and though it is known what they are, yet they are here but laughed at: The Tradesmen in other Cities, at Night shut up their Shops; but these then open theirs; when other Persons Trade is over, the Strumpet's Tra-

rade begins: She is set on Work, and main-
ined perhaps, by those that undoe the other.
ive Thanks, O wide mouth'd Hell; Laugh
ucifer at this; and Dance for Joy, all ye
evils.

But this sort, likely, take up their Dwelling
the out-Parts; but there are others who are
ught to Trade more secretly; and for fear,
t some People, who like not this Vice, should
ve them Derision; *Apollyon*, to prevent their
ing discovered, teaches them to manage their
orks of Darkness subtilly, after this manner.

If Gallants haunt the House where she is,
en she is taught to say, she is a Captain's
ife, or such like, that is gone into the Wars
another Country; and they come with Let-
rs from her Husband; and if Merchants re-
rt to her, then to hoise up these Sails, *i. e.*
e is Wife to a Master of a Ship, and they
ing News, that her Husband put in at the
raits; or *Venice*, or *Constantinople*, or at *Alex-
dria*, or *Scanderoon*, &c. If Shopkeepers come
her, why, then she has bought some Goods
wly of them, and they come for their Money;
t if the Stream runs low, that none but
pron-Lads, and Journey-Men launch forth,
en she keeps a Politick Seamstresses Shop;
d she Sells or Starches their Linen: And a
ultitude of such Devices 'tis reported they
ve.

10. Here is taught also the Art of Cheating,
cking and Stealing.

11. The Craft of Lying, Diſſembling, and Equivocating.

12. To omit many more; as the Art of Scoffing, Reproaching, and Villifying Vertue; here is taught the myſterious Art of Atheiſm. And if you pleaſe to read that moſt excellent Book, writ by Sir *Charles Woolſey*, well worthy of peruſing, you may ſee what a kind of Catechiſm the Atheiſts teach.

13. Here is alſo taught the Black and Helliſh Art of Inceſt, Sodomy, Buggery; and all manner of Beaſtly and Unnatural Luſts.

14. The Art of Sports; or all manner of unlawful Games.

15. The Art of Mirth, Muſick, and all kinds of Fleſh-raviſhing Melodies, with filthy Songs, and abominable Romances, taught by ingenious Lads of *Peccatum*'s own Tut'ring.

That ſo he might their precious Time abuſe,
He doth aſſiſt and guide the wanton Muſe,
Which doth each day bring forth Romances vain,
The Poyſon'd Froth of their Infected Brain,
Which only tend to nouriſh Rampant Vice;
And to Prophaneneſs eaſie Youth entice.

Firſt, Their Statutes are very eaſie to the Fleſh, being wholly under the Law of Sin, Looſeneſs, and Senſuality, and how ſhould it be otherwiſe, when Sin bears the only Rule and Sway; for 'tis he that Reigns in their Mortal Bodies, whom they obey in every Motion and Luſt whatſoever.

The

The chief Judge that hears and determines all ...aſes of Doubt and Controverſie that may ariſe, ... *Depraved Judgment*; the other Magiſtrates are ...*ilful-Will*, *Deceitful-Memory*, and *Carnal-Af-...ctions*; the Recorder is, *Miſled*, *Blind*, and ...*il Conſcience.*

As touching the Privileges of the City *Senſu-...ity*, they are very many; though I ſhall men-...on but two or three.

1. The Inhabitants have free Liberty to ...rade in any Merchandize the City affords; ...d learn all the Arts thereof, if they pleaſe.

2. To break the Sabbath-Day, and play at ...hat Sports or Games they like beſt; or ...arouſe it at Taverns, Ale-Houſes, or Bawdy-...ouſes, *&c.*

3. To violate all the good Laws of God, Na-...e, and Nations.

4. To bring up their Children in the ſame ...aft.

5. To reproach and villifie all that are godly ... civilly Honeſt, *&c.*

Laſtly, To enter in at the wide Gate (when-...er they die) and go into the Lake that burns ...th Fire and Brimſtone, it being always open ... them; but you muſt know, 'tis he that ...ilt this City, and is the chief Governor there-... who grants all theſe Privileges; and that is ... Devil.

Now, as every City hath (likely) a Stock or ...reaſure belonging to it; ſo hath this alſo, *viz.*

1. A Stock of Infamy, than can never be ...hauſted.

2. A Stock of Filth and horrid Pollution.

3. A Stock of Guilt, more than they co ſtand under.

4. The Treaſure of a rotten, diſeaſed, an Loathſome Carcaſe.

5. A Stock of all the Threats, Plagues, an fearful Curſes and Comminations, that are co tained in the *Old* and *New Teſtament.*

Laſtly, A whole heap of *Wrath treaſured u againſt the Day of Wrath, and Revelation of t Righteous Judgments of God*, &c.

There is yet one thing more, that I ſhall not as touching the Inhabitants of this City, viz They are all Soldiers, being Trained up fro their Childhood, in all Arts of War, to fig under the Banner of the Prince of Darkne againſt the great God of Heaven and Ear Jeſus Chriſt, and the Holy Ghoſt; whoſe Mo tions they are taught continually to reſiſt al againſt the Light of Nature. And laſtly, agai all good Counſel, Reproofs or Exhortation that any in love to their Souls, do at any tim give them.

118. Yet nevertheleſs, a poor Reader adventur to come to the Gate of the City to ſay Praye and give them good Inſtructions; and as it ap peared, a great Number ſeemed to attend upo what he ſaid; but ſome good Fellows (wh were Students in the Art of Drunkenneſs) ob ſerving his Noſe, when he had done, entice him into the City, and got him to a Taver and made him beaſtly drunk, which one of th Senſual Ladies obſerving, allured him by h

bewitch

witching Stratagems to commit Folly with r; and I do not hear he has deserted the ty ever since.

But at last, one *Theologue*, a godly Divine, s sent by his Blessed Master Jesus Christ to e City-Gate to preach the Gospel to them, ho cried without, and uttered his Voice in the reets, in the chief Place of Concourse, in the ening of the Gates, &c. *How long ye simple Ones ill ye love Simplicity; and Scorners delight in orning, and Fools hate Knowledge? Turn ye at y Reproof*, Prov. 1. 20, 21, 22, 23, &c. *Unto u O Men I call*, &c. Oh! Therefore leave our Folly, and forsake your evil Ways; for at God whom you every Day provoke, is like a *Consuming Fire, and his Wrath is kindled ainst you*; therefore, *if you do not acquit this lace, and flie to the City of Refuge, even now hilst it is called to Day, he will bring his Plagues d fearful Judgments upon you.*

But if any one of you bless himself in his Heart, ying, I shall have Peace, though I walk in the nagination of my own Heart; to add Drunkenness Thirst: The Lord will not spare him; but then e Anger of Jehovah, and his Jealousie shall smoak ainst that Man; and all the Curses that are ritten in this Book, shall lie upon him: And e Lord will blot out his Name from under Hea-en.

Oh! You Monsters of Wickedness; will you are the Almighty? Can you prevail against the *osses of his Buckler*? Are you a Match for him? an you stand before his Indignation? I am

come to call you out of this Helliſh City; i. to leave your Senſual and Beaſtly Lives, a accept of Pardon through Jeſus Chriſt. O Is there none that will lay down their Arms, a cloſe in with the Tenders of Grace: For thou you are thus wicked, and have done as ma *Evil things as you could*, Jer. 3. 5. yet there Mercy for you if ye repent, and believe *Jeſus Chriſt*.

Look about you, for the Lord's ſake! Fir Fire! Behold the City is on Fire at one end alſo beſieged by the Wrath of God: You are undone Men and Women, if you do not ſpeed ly flie out, ſave your Lives. You muſt tur or die. How doth my Soul tremble to behol what is coming upon you? For *a Fire is kindl* (ſaith God) *in my Anger; which ſhall burn un the loweſt Hell; and ſhall conſume the Earth, wi her Increaſe; and ſet on Fire the Foundation the Mountains*, Deut. 32. 22. And he ſpake t the ſame Purpoſe, with great Zeal, Courage and Compaſſion; Tears ſtanding in his Eyes beholding their woful Condition. But moſt o them did but laugh at him; and many abus him with ſhameful Speeches: Yet ſome few were wrought upon, and Two or Three, more eſpecially, drew near to him, bewailing their pe riſhing State: But withal told him, the City wa ſo ſtrong, they knew not which way to eſcape.

Now, when the reſt were gone, he told them there was a little Gate, called *Regeneration* which, if they could but find, they might ge out: But they ſaid, it was like, that Gate wa lock'd

ock'd. *Well* (said he) *though it be, yet there is Key which will open it, and that is,* Prayer.

Then they, with many Tears, and bitter Sobs, ry'd to the Lord; and at last, they found the ate, but it was a great while, before they ould find the Porter who is appointed to open e Gate; whose Name is Faith in Christ: But et their Eyes being enlightned, by the Spirit f Grace, they got through the First Wall, which ou heard, is *Blindness of Men:* Then they ame to the Second Wall, call'd *Presumption*; nd looking about them, they saw divers other oor People just at their Heels, thinking to get way also: But when they beheld this Wall, ey all stood still; For between these Two ates, lies a large green Field; (These green ields are the Pleasures and Honours of the Vorld) and those People were resolved to abide ere; concluding now, they were safe enough; sting wholly upon the Mercy of God; and were kept in the City, under some common luminations of the Spirit, which is the Ruine many Thousands. For when their Consci-ces are awakened, and they begin to be sen-ble in some measute, of the woful State of allen Man; yet hearing of the infinite Grace nd Mercy of God in Christ, they go no fur-er, but remain in their Sins, and never strive ter the Gate of *Regeneration*; and yet hope to saved. But those Three poor Souls (before-entioned) were under a more special and orough Work: For they call'd to mind, how *ecologue* had open'd to them the Nature of

God's Juſtice, as well as his Mercy; and that He would, in no wiſe, clear the Guilty; (and that they muſt therefore believe in Chriſt and utterly forſake Sin; and *be born again, or elſe could not ſee the Kingdom of* God.) Therefore they durſt not preſume, upon God's Mercy whilſt they remain'd in their Sins; nor truſt to latter Repentance, (which ſeldom proves true.)

Then they came along, with the Porter, to the third and laſt Wall, call'd *Unbelief*; which they no ſooner beheld, but their Hearts fail'd them: Wherefore they here ſtood ſtill, and knew not what to do, fearing *Apollyon* would come out againſt them, and ſwallow them up quick (for his Eye was fix'd upon them all the while). And now he beſtirr'd himſelf to the Purpoſe; and indeed, threatned them, that if they endeavour'd to go further, he would throw them over that Wall into the Moat; or of which few ever eſcaped with their Lives.

Upon this they trembled: Yet looking back they ſaw ſeveral Perſons were coming up to them; having alſo got over the Wall of *Preſumption*: But lo! on a ſudden, they perceiv'd *Apollyon* coming out upon thoſe poor Creatures and threw One or Two of them into the Ditch or Moat of *Deſpair*; and Others he forc'd to retreat back again: But theſe three Worthies having heard of the Virtue of Chriſt's Blood and the Nature of Goſpel Promiſes, took freſh Courage; So that the Gate that leads through this Wall, was open alſo. Yet they had no Power to venture through; for one of them

ore particularly, calling to mind his notorious, il and debauch'd Life, he having liv'd a long me in the City *Senſuality*; perceiv'd the deep d dangerous Moar, (through the Gate) which, concluded, he ſhould fall into, and be undone r ever. But the other Two encourag'd and engthen'd him as much as they could. But, as! all would not do: And, indeed they themlves were full of Fears and Doubtings. But was not long before a moſt ſweet and lovely ady, with her ſeveral Daughters, (whom they ad met with ſome time before, and receiv'd lelp from) appear'd to them, whoſe Name was race; who bid them not fear: *For* (ſaith ſhe) *re is my eldeſt Daughter*, Faith; *if you can evail with her, ſhe will ſoon help you all through e Gate of* Unbelief, *and over the Moat of* Deair *too: And indeed, none elſe can do it.*

But *Apollyon* underſtanding this, immediately noſt furiouſly aſſaulted them; yet Faith by rning her Shield againſt him, made him quickly fly away, and at laſt they were reſolved to row themſelves upon the Mercy of God, rough the Blood of Jeſus Chriſt, and adventre over: *And if* (ſaith One to the other) *we eriſh, we periſh; there is nothing but Death, if e go back, or remain here.*

And thus they encouraged one another, and entur'd in.

And *Faith*, that moſt noble Off-ſpring of God, rough the holy Spirit, kept them from ſinking; that they all Three eſcap'd,

And

And just as they got over the Moat, they espy'd a clear and lovely Fountain set wide open; *Zech.* 14. 1. and *Faith* help'd them to wash, and bathe themselves therein; for they saw they were exceedingly polluted.

After this, they hasted away, as fast as they could go, towards a little Town call'd *Religion*, (which lies in the direct way to *New-Jerusalem*.) But, Oh! with what Difficulty did they pass along the Country? For the Enemy pursu'd them close; so that the first Day they escap'd the Moat, they were forc'd to mount a mighty Hill, call'd *Opposition*. And here they were stop'd not only by Sin and Hellish Temptations; but the Country People also, were stirred up by the Enemy to turn them back, or hinder them in their Flight. Yet they got up the Mountain; and the next Day they fell down into a deep Valley call'd *Self-Denial*: So difficult a Passage it is, that but few are able to pass along: And yet there is no other way to *New-Jerusalem*. And presently, upon this, they came to a certain Stile, (which they perceiv'd would also put them hard to't, to get over) it being call'd, the *Stile of Carnal Reason*. Yet they not consulting with Flesh and Blood, made little of it.

But, Alas! They were not gone much further, before they came into an howling Wilderness. And here they seem'd for a while to be at a stand; there being so many Turnings, and By-ways: And the Enemy, to amuse them, rais'd up several subtil Impostors, to put them out of the right Path; one crying, *This is the*

Way;

Way; and another, *That*. Beſides, they were aſſur'd, the Wilderneſs had many deep and dangerous Pits in it; and 'twas alſo very dark and doleſome; ſo that if they had not met ſome time before, with an able and ſure Guide, doubtleſs, they had periſh'd in this Place. But Truth was their only Conductor; whoſe Counſel always (as 'tis contained in the *Holy Bible*) they reſolved to take. So that they miſſed not their Way. But it ſeems, two or three Days after, they met with many Lions, and other Evil Beaſts; yet they paſt ſecurely along, they have no Power to hurt them; tho' (poor Souls!) they were poſſeſs'd with great Fear: But Faith vanquiſh'd their Doubts, and deſponding Thoughts.

But yet, the worſt was not over: For, lo! on a ſudden, they were beſet with Thieves; who threatned to knock them on the Head, but were reſtrained. Yet they robb'd them of their Cloaths, and part of their Money. But they, calling to mind how wonderfully God had delivered them from Sin and Satan, mattered none of all theſe things: For now, to their inconceivable Joy and Comfort they came into the *Sweet and pleaſant way of the New-Covenant*. And at laſt, getting up upon the Top of an high Rock, called the *Rock of Ages*, they were ſafe enough; where they had a full View (when they look'd downwards) of the miſerable Country *Senſuality*, from whence they came; and when they look'd upwards, they ſaw (to the raviſhing of their Hearts) the Glory of that Heavenly

Heavenly Country they were going to, and where they will arrive in due time.

But here, at present, we must leave them; and pursue our History of the Travels of bloody *Peccatum*.

CHAP. VII.

Shewing how Tyrant Sin *came, in his* Travels, *into the great Country of* Commerce; *where formerly stood a Famous Town called* Morality: *And what fearful Work he made there.*

SIN, that cruel Enemy, and Destroyer of Souls, having thus enlarged his Territories, and settled all things in the great City *Sensuality*, and set Part of his Retinue and Attendance with many Infernal Spirits, to watch Night and Day, to keep all in Carnal Security there; was resolved (in Company with *Apollyon*) to travel further: And, in a short time, he came into the Country of *Commerce*; where stood, in former Times, that famous and honest Town, call'd *Morality*: Which he took up a Resolution to ruine, and lay flat to the Ground; or, otherwise, by secret Policy, undo, or utterly beguile, or deceive all the Inhabitants. Now, this Town (as I said) hath formerly been in great Esteem, being a Place of good Trade; and many honest and well-meaning People dwelt in it: But this cursed Traveller, it appears, had been in it of latter Times, before now; and by his Subtilty, had made it a poor and

nd despis'd Village, and very thin also of In-abitants: Yet was not satisfy'd, but designs to aze it, if possible, to the very Foundation hereof.

But since he is got into the Country, and hath lso entred the Town; let us observe his pre-ent Enterprize.

First, He meets with one Person that is very Rich; and him he entices to augment his Sub-tance; to grind the Face of the Poor, by forc-ing them to sell their Commodities under the Market; (he understanding their Necessities.)

And then he stirr'd up another, not to lend Money to any, though in never such Distress, without Extortion, or unconscionable Interest: Nay, and will have a Pawn too, or else not a Penny to be had.

Moreover, Some he enticeth to Monopolize, or ingross Commodities so into their own Hands, that none might sell of that sort, to gain any thing by them, but themselves.

Divers others, who, for a while, seem'd sober Persons and might have liv'd still in the Town of Morality, in good Credit; he allur'd to Lusts and Wantonness: By which Means he sent them to dwell in the City *Sensuality*.

Likewise many that were Poor, he teaches to break their Word and Promises; and, at last, their Bonds and Covenants; nay, and Oaths too; and never left them, until he by the Aid of the Devil, had made Thieves of them; and sent them to stand upon the High-way.

Also,

Alſo, ſome he caus'd, in ſeveral Kingdoms to deal unrighteouſly, and ſubvert Law and Juſtice, by which Means ſad Havock is made in the Country of *Commerce*, and Town of *Morality*, throughout the World; which caus'd the Prophet to cry out of Old;

For our Tranſgreſſions are multiplied before Thee, and our Sins teſtifie againſt us: For our Tranſgreſſions are with us; and as for our Iniquities we know them.

In tranſgreſſing and lying againſt the Lord, and departing away from our God; ſpeaking Oppreſſion and Revolt; conceiving, and uttering, from the Heart, Words of Falſehood.

And Judgment is turned away backward; and Juſtice ſtandeth afar off: For Truth is fallen in the Streets, and Equity cannot enter.

Yea, Truth faileth: and he that departeth from Evil, maketh himſelf a Prey: And the Lord ſaw it, and it diſpleas'd Him, that there was no Judgment.

Many he provoked to borrow Money, and live high, when they know in their Conſciences they are not able to pay it: And after they have run into many Mens Debts, they make a Break of it; when they have not Five Shillings in the Pound, perhaps, to offer their Creditors.

Some others he cauſes, when far in Debt, to confeſs Judgments, on purpoſe to cheat their Neighbours.

And, that which is the worſt of all, he hath entic'd many of latter Times, to ſhut up their Shops; to make People think they were undone by

y the badness of the Times, and Trade; and were forc'd to call their Creditors together, eing willing, forsooth, to pay as far as they ave; and that not above Eight or Ten Shillings the Pound: When, in Truth, at the same ime, they were worth some Hundreds. Alas! e whole Design was but to cheat others, that ey might enrich themselves.

But, by this Device, many honest People ve been undone; and by such too, whom ey little suspected, would ever have been led the Devil, to become the worst of Thieves d Robbers: For they out-do those who stand the High-Way; for these more secretly and sensibly, rob and undo the People they trade th. The common Thief Men provide for; ing aware of him, they know the better how secure themselves.

Now, these are some of those Projects *Sin* ys in these Parts; whereby the Country of *mmerce* is strangely spoiled, there being hardly honest Man in it: For now a-days, no Man ows who to trust nor trade with.

But, should I open all the Ways, Tricks, d Inventions of *Sin* and *Satan*, by which e Town of *Morality* is invaded, and like ut-ly to be spoiled; it would fill a great Volume: he Truth is, 'tis sadly batter'd down; and e Streets are thin of People, as in a Plague-me. Old Father *Honesty*, and Goodman *st-Dealing*, are both dead: So, that if you k for either of that Name, no Body knows w to direct you. Commodities are prais'd

by

by the Seller, when he knows they are naught, and disprais'd by the Buyer, when he sees they are good. Unlawful Profit is took; and yet cries the Shop-keeper, *I cannot afford it cheaper*. And another, he cries, (nay, and swears too may be) *He will not abate a Farthing*: And yet perhaps, rather than lose his Customer, he take many Pence, if not Shillings, less: And all the time they perceive not the Traveller, nor Satan neither, standing at their Elbow, prompting them thus to do; and laughing to see what a number of true Slaves and Vassals he has got in this Country: For every one seeks to supplant his Brother.

I might further proceed, and shew how Sin corrupts and preys upon most Tradesmen and others, in City and Country; and what subtle ways he hath found out to cover all their Cheats. But that my Bookseller hath limited my Number of Sheets: Otherwise, I had furnish'd my self with the Knowledge of such things, that might be very acceptable to many; though, possibly offensive to some, who would not have their hellish Contrivances, in their Trades, detected. But however, I shall, at present, forbear.

Moreover this hellish Traveller hath got another way to ruin such that dwell in the Country of *Morality*, viz. by making them think when they dwell here, they dwell in the Town call'd Religion; nay, they call it Christianity, and contemn all revealed or supernatural Religion, or any point of Faith that lies above Reason. So that the Gospel and Doctrine of Christ cru-

cified

fied, and imputed Righteousness is divided, d accounted Foolishness, by those deluded lortals, who wholly build their Hopes of Hea- n upon the Discharge of the Duties of natural eligion; some of these are called Deists, and hers of them Quakers; both these are of one pinion, and basely wrong and miscall Mo- lity, and make a Christ of it.

Now Sin having done his worst in this Place, d almost quite ruin'd the Inhabitants, and left w of the ancient Houses standing, (and them defac'd too, that now it may rather be call'd morality, than by the Name it was formerly nown by) travell'd farther.

CHAP. VIII.

Shewing how Sin, *alias* Ungodliness, *came into the great City* Babylon; *and of the mysterious Exploits and mischievous Work he made there.*

THE Tyrannical Traveller, *Sin*, alias, *Ungodliness*, came at last to visit an ancient City, which above Twelve Hundred Years ago e had erected, after a new and mysterious Fa- ion, in the Confines of the vast Country *Sen- ality*, and 'tis called *Great Babylon*.

Indeed it was high time for him to haste to is City, it being the only Place of Security r him; for here he may have a Pardon (they y) on easie Terms, for all the Villainy that he as done.

But

But before I proceed to ſpeak of the Trade Cuſtoms, and Privileges of this great City it may not be amiſs to ſpeak a little concerning the Situation of the Place, &c.

Know then, That the Palace, or chief Seat of the King of *Babylon*, is built upon ſeven Hills where alſo hath been ſeven ſorts of Government

Alſo, by another Mark the City is diſtinguiſhed from all other Cities in the World, *viz.* 'Tis ſaid to *Reign over the Kings of the Earth.*

'Tis alſo called, *The Mother-City*, or *Mother Church*; for you muſt know, 'tis a Spiritual City.

Moreover, 'tis adorned with all manner of outward Pomp and Glory; ſo that there is not the like ſplendid Myſtical City in the World; and yet it is the City of *Confuſion*; (as the Name of it ſignifies:) And alſo called, *A Great City.*

'Tis in this City, that *the Blood of the Saints and Martyrs of Jeſus* is found, (which was in former and latter times) ſhed in great abundance; ſo that in every Street thereof, the Blood hath run down like a great Stream.

As to its Foundation; it is (as they ſay) built upon St. *Peter*, not upon Chriſt; and yet Saint *Paul* ſaith, *Another Foundation can no Man lay than that which is laid, which is Jeſus Chriſt.* 1 Cor. 3. 11.

But is this City *Babylon* indeed built upon *Peter*? Upon his Perſon it cannot; that is ridiculous to ſuppoſe: Upon his Doctrine, Confeſſion of Chriſt, and holy Example it is not; then it muſt be upon his Defection: You know he denied his Maſter. Oh! there the Foundation

was

slaid; For the Truth is, *Apollyon* and *Sin* rai- this ſtrange and myſterious Structure in the ines of the outward Court of the holy City, built it upon *Apoſtacy*, *Hereſie*, *Blaſphemy*, *rpation*, *Judaiſm*, *Paganiſm*, *Impericus De- s*, *Decretals*, *Canons*, *Ceremonies*, *Traditions*, *erſtitions*, and *Unwritten Verities*, or rather, *Lies*.

Moreover, the Walls of this City are ſtrong, ich are theſe following, *viz.* 1. *Ignorance*, *Atheiſm*. 3. *Senſual Pleaſures*, *Honours*, *Riches*. *Pardons*, *Abſolutions*, *Indulgence*, *Inquiſition*. *Blood*, *Maſſacres*, *Perſecution*, *Cruelties*, *Fire* and *rd*, &c. 6. *Civil*, *Eccleſiaſtical* and *Univerſal er*, or pretended *Supremacy* over *Emperors*, *gs*, *Princes*, *Nobles*, *Churches*, and all *Nations People* of the *Earth*. 7. *Infallibility*.

Tis needful alſo for you to know, That *Pec- m* hath much work to do in this Place; for e (by ſubtil and myſterious Working and he had from *Apollyon*) did firſt erect it; ſo he ſtill uphold, ſtrengthen, and repair it; it hath in theſe latter times gone ſomewhat ecay, by means of the great Wars that have made againſt it by the Lamb and his owers.

Now, that which *Sin* by Craft and Subtilty, done to raiſe its Fame, and enlarge its ders, was, partly the great Miracles (it is he wrought in the midſt of it, to deceive poor, ignorant, and blind Inhabitants, which ed were the ſtrangeſt that ever were heard the World.

But

But that which ſpoils all, is the *Epithete* th holy Apoſtle gives them, *viz.* by calling them *Lying Signs* and *Wonders*; what kind of Miracle they are, you have them recorded in diver Treatiſes; to which we ſhall refer you.

But this is not all his Buſineſs in this Place for he is employed by *Apollyon*, to teach and in ſtruct the People in many ſtrange Articles o Faith, that ſo he may appear a compleat *Myſte of Iniquity*; Some of which here follow.

1. That the Inhabitants may ſwear, lie; na and forſwear themſelves (if it be to promote th good of *Holy Church*) and yet be *true Men.*

2. They may contrive Rebellions, Murthe and Treaſons, and yet be *as innocent as the Chi unborn.*

3. They may be filled with, and make a Tra of Exceſs and Drunkenneſs, and yet be th Patterns of Sobriety and Temperance.

4. To commit groſs Idolatry, and yet be th True Worſhippers of God.

5. To commit Fornication and Adulter and yet be ſpotleſs, and pure in Heart, a good Catholicks.

6. He teaches the King of *Babylon* to eleva himſelf to the higheſt Pinacle of Pride, ev above Emperors, Kings and Princes; nay, abo Jeſus Chriſt, and God the Father; and yet to ſo humble, meek, and lowly minded, as to content to be called, The Servant of Servants.

7. To ſlaughter, kill, and barbarouſly mu der Men, Women and Children, that dare n be ſo wicked and blaſphemous as themſelv a

d yet be full of Mercy, tender Pity and Com-
ſſion, as an Apoſtle, Shepherd, Vicar and Suc-
ſſor of the Meek, and Lamb-like Jeſus.

8. To caſt the Truth to the Ground, deface
od's Law, and burn the Holy Bible, and yet be
e *True Witneſſes* to it, and Maintainers of it.

9. To foment Wars and Broils in moſt Nati-
ns, and contrive the Ruine of many King-
oms by Fire, Sword, and cruel Devaſtations,
nd yet be as *harmleſs as Doves* to all Mankind.

10. For a People to be confederate, and join
with, and be guilty of all theſe unparalell'd
illanies and rapacious Murders, and yet be *the*
ly Catholick Church of God, the *pure and ſpotleſs*
ouſe of Chriſt, his *harmleſs Lambs*, the *only Or-*
odox Chriſtians, and *true Followers of the Primi-*
ve Saints.

11. To ſay, the *Church cannot Err*, though
od and all the World knows there are not
ch great Errors in Principles, nor like Enor-
ities, curſed Actions, cruel and immoral
ractices in the World.

12. But the greateſt Myſtery of all, *Peccatum*
aches their Prieſt, (*viz.*) by a ſtrange Charm
five Latin Words, *i. e. Hoc eſt enim Corpus*
eum, to tranſubſtantiate a Wafer-Cake into
e real Body and Blood of Jeſus Chriſt; and this
readen-God the Inhabitants eat, even Fleſh,
lood, and Bones, and ſo like ſtrange Canibals,
evour their Maker; and though it be utterly
gainſt Reaſon, and contradicted by all the five
enſes, as well as Scripture, yet it muſt be ac-
nowledged to be nothing elſe than what we be-

fore

fore asserted; and those who will not believe it so to be, and adore it with the highest Degree of Divine Worship, which is proper to God only, must be anathematized, if not burned at a Stake.

You must know, That here is also a Market kept every Day in the Week; where there are many choice Commodities sold.

The Merchandize of this City are very rich, as you have them laid down in holy Scripture, *viz. The Merchandize of Gold and Silver, precious Stones, Pearls, fine Linen, Purple, Silk, Scarlet, and all Sweet Wood, with all manner of Vessels of Ivory, and all manner of Vessels of precious Wood, and of Brass, Iron and Marble, and Cinamon, Odors, Ointments, Frankincense, Wine, fine Flower, Wheat, Beasts, Sheep, Horses, Chariots, Slaves, and Souls of Men,* &c. Rev. 18.

If you do but observe the last Commodity, you cannot but say they trade in things of great worth; for what is more precious than the *Souls of Men.*

Also here is to be had that staple Commodity of the whole City *Babylon*, viz. Pardons, and Indulgences of all sorts and sizes, for all, and all manner of Sins of whatsoever Shape, Scantling or Complexion they be, (on easie Terms) whether past, present, or to come; also a certain Release for Souls that have lain long in the searching Flames of Purgatory.

Moreover at this Fair, or Market, are rare Shews or Sights to be seen; yea, such Rarities that the World cannot afford the like, *viz. Part of the Cross on which our Saviour was crucified,*

Tail of the Aſs on which he Rode to Jeruſalem;
eat ſtore of the Virgin Mary's *Milk*; alſo the
ry Thred, Work-Basket, Sciſſars and *Needles*,
hich ſhe uſed in making *Chriſt's* Seamleſs-
oat, *&c.*

Rome *can pardon Sins, as* Romans *hold*;
d if thoſe Pardons can be bought and ſold,
ere it a Sin to adore and worſhip Gold?
they can purchaſe Pardons *with a Sum,*
Sins *they may commit in time to come,*
d for Sins *paſt, who would not haſte to* Rome?
But Oh, the plaguy thing of being Poor!
is it not a lamentable Story,
For want of Gold, to lie for evermore
Hell, or at the leaſt in Purgatory?
t of which Place can never come the Poor;
nor the Rich, *without they'll waſte their Store.*

Laſtly, The Enemy teaches the Inhabitants this great City, the rare Art and Myſtery of uivocation; by which he is had in great Ve-ration amongſt them.

Beſides, he is, you muſt know, a rare Poli-an, being the chief Agent, to carry on, and trive all the dark and bloody Intrigues of te amongſt them.

But ſince I hear he is very buſie to ſtir up, puſh on another great War againſt the ly-Seed, and City of God, we will at preſent no more of his Wonders and ſtrange Pro-s here; but follow him in his Travels, in rying on of his next grand Enterprize.

But to the Hearts of ſuch who love *Zion*; let me note by the way (*i. e.*) 'tis not doubted

by moſt of the Faithful, but that the Fall and utter Overthrow of this great *Babylon* is at hand; and then ſhall *Zion* be delivered: *And the ſame hour there was a great Earth-quake, and the tenth part of the City fell*; Rev. 11. 13. *when ſhe ſaith in her heart, I ſit a Queen, and ſhall ſee no Sorrow, nor have loſs of Children any more; then in an hour ſhall her Judgments come upon her.*

CHAP. IX.

Shewing how Peccatum, *alias* Ungodlineſs *came againſt the Town of* Religion (*otherwiſe called* Sion, *or the* City of God) *with a great Army of a mixt People, and beſieged it: Moreover, how he met with* True Godlineſs, *and a Noble Citizen of* Mount Zion, *called* Thoughtful; *and what Diſcourſe paſſed between them with the ſtrange, politick, and bloody Stratagems the Tyrant uſed to deſtroy the* Holy City: *Together with a Compendious Deſcription of the* Situation, Foundation, Trade, *and* Privileges *thereof, and by what Means it holds out againſt all the Powers of Darkneſs.*

UNgodlineſs having not yet done his Travels, though he had ſetled Matters pretty well in *Great Babylon*, ranges about, and deſtroys wonderfully in every Kingdom and Nation; neither doth he ſpare any, where, either by Force or Fraud he can prevail; pitying no Sex nor Degree of People, High nor Low, Noble, nor Ignoble, Rich nor Poor, Old nor Young; for ſuch

his Impudence, that he assaults the Prince upon e Throne, as well as the Beggar on the Dung- l; insomuch, that he (as it is said) hath got range Footing or Entertainment in the Courts Emperors, Kings, and many other mighty nes of the Earth, alluring them by his Policy, take up Arms for him; and having by this leans gathered together a vast and prodigious rmy, resolved to enter upon his last grand and ain Enterprize, which was, to besiege, attack, terly raze, and lay desolate the Holy City; hich, by gracious Providence, hath in these ter Times been rebuilt, &c. And now you ust know, that this Army doth consist of, or made up with People of divers Nations; as urks, Tartars, Mahometans, Babylonians, heists, and a Multitude besides, brought out the great Country and City *Sensuality*, with other sort of dangerous Enemies; of which we all speak more hereafter.

Never was *Sin* and *Ungodliness* raised up to gher Pomp and Grandeur than he seems at s time; for lo now he is mounted on Horse- ck, as a glorious Conqueror, leading the nu- erous Hosts like a victorious General, or Com- ander in Chief, under *Apollyon*, King of the ttomless Pit; having Thousands of Thousands llowing him, with great Shouts, Musick of all rts, and loud Acclamations, crying, *Great is iana of the whole World.*

As touching the martial or warlike Order they rch in, against Mount *Sion*; take this briefly:

Peccatum leads the *Van* (being himself more than an hundred thousand strong.)

Next to him marches *Appollyon*, mighty *Belzebub*, and *Lucifer*, heading three great Armies, compos'd of different Kinds; yet all cruel Enemies to this City.

The first consisteth of the Riches of this World, by which Thousands have fallen.

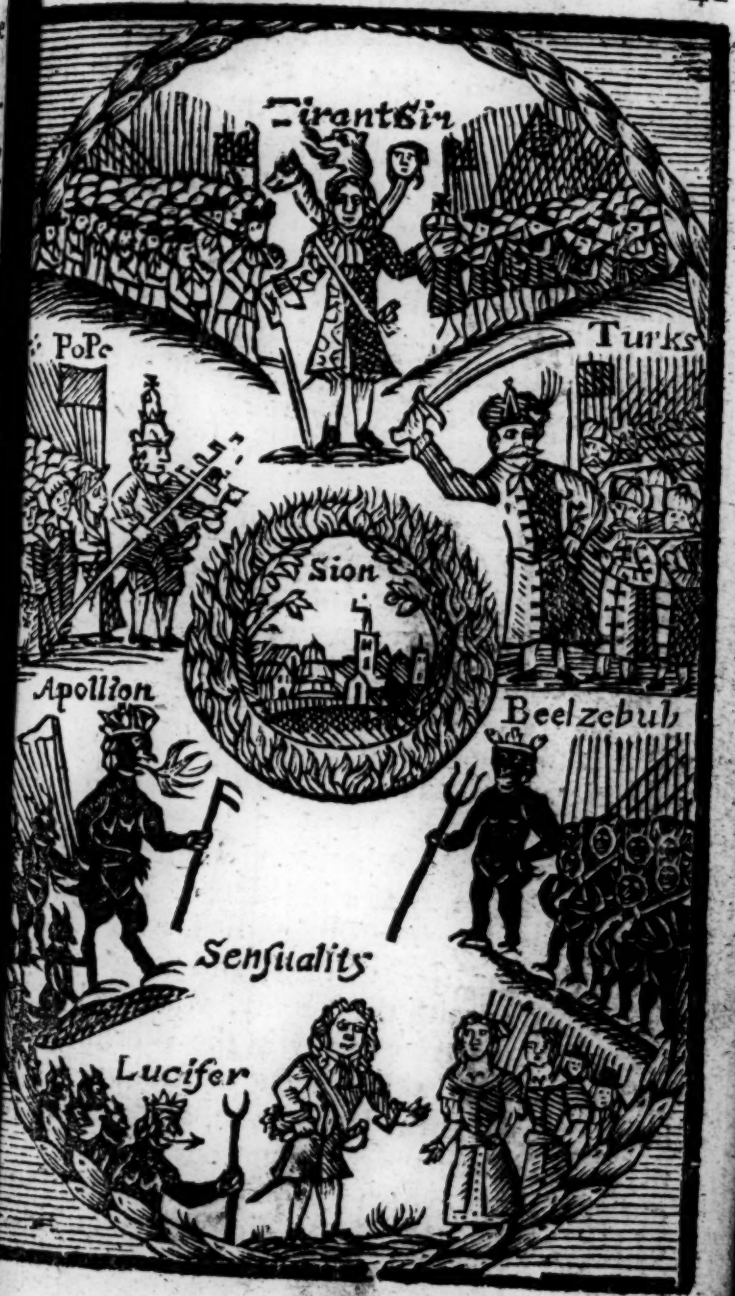
The second, of Honours and sinful Preferments.

The third is filled up with Vain-Delights and Pleasures.

They are also called by three other Names, *viz.* The Lust of the Eyes, the Lust of the Flesh, and the Pride of Life.

After these, a Man adorned in Cloath of Gold, with a Tripple Crown on his Head, and for a Scepter, a Brace of Keys in his Hand; who I take to be the great King of *Babylon*; with a glorious Retinue of Cardinals, Patriarchs, Bishops, Abbots, Friars, Monks, Nuns, Seminaries, Jesuits, and a Number more following him, with a great Train of Artillery; as Merits of Works, Limbus, Purgatory, Pardons, Indulgences, Vows, Prayers to; and for the Dead, Penance, Holy Water, Pilgrims, Auricular Confession, Extream Unction, Lamps, Candles, Torches, Tapers, Relicts, Oil, Salt, Spittle, Crucifixes, Beads, holy Garments, Signs, Gestures, Canons, Customs, and the Lord knows what besides; as Blood, Slaughter, Massacres, Stake, Fire and Sword.

Then comes the grand Seignior, or the proud and blasphemous Emperor of *Turkey*, attended


Tirantsin
Pope
Turks
Sion
Apollion
Beelzebub
Sensuality
Lucifer

with his chief *Mufti*, and a multitude of other inferiour Priests, with their *Alcoran* in their Hands, and a great Army at their Heels, with Swords, and other slaughtering Weapons, swearing by their Beards, what they will do to such that oppose them; being all true Sons and Vassals to *Apollyon*, and this dreadful Enemy *Peccatum*.

And then after these, an Army of Fair Ladies, dress'd up in sumptuous Apparel, and in the newest Mode the City *Sensuality* hath of late found out; as spotted Faces, naked Breasts and Shoulders.

And with them a number of debauched Lads out of *Youth-shire*, armed Cap-a-pe; being as true as Steel to the Interest of their beloved Leader, and very expert in all Stratagems of War, against God, Christ, and true Godliness.

Moreover, besides these, a bloody and treacherous Brigade, who lie in secret Ambuscado, who are as dangerous as any of the rest, called *inbred Corruption*.

In the Reer Marches two Regiments; the first being made up of a base sort of Varlets, called Renegadoes, (*i. e.*) being such who have deserted the Lord Jesus Christ, and the holy City, and joined in with the Enemy, who are become as cruel Adversaries as any in the World.

The last was a Regiment of strange People, hardly two of them being alike, and their Manners and Customs were as various: They came out of a Town which lies on one side of the City of God, called *Heresie*; being rotten at Heart,

and

nd corrupt in the Fundamentals of the true Christian Religion; holding almost every abominable Principle that hath been broached by he Devil in any Age of the Church, &c.

This War being proclaimed, and all the Forces of Hell and Darkness mustred, a Council was called to consult about the best Expedients o carry it on: And there being neither Power or Policy wanting, what can we think should e the Issue of it, but Ruine and Slaughter to he Holy Seed?

Now the great Design on Foot, 'tis thought, s how to kill the Witnesses: But *Apollyon* jndg'd t fit at this Juncture, to send *Peccatum*, as a subil Spy into the City. First, to see if he could by Treachery get the Gates open to his Armies, &c.

The Instructions he receiv'd were as follows:

Apollyon. Dear *Peccatum*, tho' our Armies are eady, and all things promise fair, yet great part f the Work will lie upon thee and I; and indeed thou must now bestir thee, for the Inhabiants of this City are many of them expert in War, and are not ignorant of our Devices; herefore this must be done:

First, Let's chuse advantageous Seasons to ssault them.

Secondly, Manage our Arms in such Methods hat suit best with our Craft and Policy.

Thirdly, Pitch on fit Instruments to carry on ur Design.

I. As to proper and advantageous Seasons; his is that which gives Facility and speedy Dispatch to a Business. I have often took Men

here, because they know not their Time: A small Strength will do at one time, that a far greater cannot at another.

1. Therefore, when any are newly wrought upon by the Grace of God, or a new Convert is made, then bestir thy self; for indeed the Cry of the new Creatures gives whole Legions of the Devils an Alarm: Alas! their Strength then is weak; see if you can lead them into Error, or puff them up with Pride, or drive them into Despair, by laying before them their former evil Lives.

2. When we see any attended with great Afflictions; this is like a blind solitary Lane, where we as Thieves may easily beset them; and when they are rob'd of all their worldly Comforts, let's tempt them to Impatience, and to conclude God hath forsaken them, and then their Business is done: When the City wants Provision, or is greatly straitned, then let us sound a Parley.

3. When they are about some notable Enterprize, for God's Glory, then thou must be as an *Adder in the Path, that biteth the Horse-heels, so that the Rider shall fall backward.* Thus I hindred *Joshua*, by holding his right hand, which is the working hand: We must prevent that Enterprize, by raising up some Difficulty or another.

4. When they are in the Presence of some fit Object, to enforce our Temptation, that's our Time: Thus I caught *Eve*, when she was near the Tree, and had the Fruit thereof before her Eyes.

5. When

5. When they are asleep, idle, or off their Watch, doubt not but this way we may surprize the City, and their Souls too with much ease; for thus Thou and I overcame *David* and the *foolish Virgins*, &c.

6. We must beset them after great manifestation of God's Love to them; for they shall neither be able to bear well his Frowns, nor his Smiles, if we can help it; for we may make the one like to warm Gleams, to bring up the Weeds of Corruption, and the other like sharp Frost, to nip and kill the Bud of their Hopes, Grace and great Expectation,

7. Let us come upon them when they seem secure, flourishing in the midst of Peace, Plenty and Prosperity; for that way we destroy'd the Children of *Israel*, when they came into the Land of *Canaan*, and Thousands more in every Nation.

8. 'Tis good to assault them before they have learnt the crafty use of their Arms; an unexperienced Soldier is soon brought under.

9. We must be sure to come upon them in the Night of God's Withdrawings: When their General is absent, let us be present; when he hides his Face, we will soon shew our Heads.

10. Lastly, At their dying Hour; for if we cannot do our Work before, let us strive to do it then, for this is the last Cast for the Game: Now, or never.

II. We must use our utmost Craft in managing our Assaults. Therefore,

1. Let us find out their Natural Inclinations and Diſpoſitions; there's one Sin or another that eaſily beſets them; and where the Walls of the City are weakeſt, we muſt raiſe our Batteries: Thou may'ſt get in at one place when thou canſt not at another. I need ſay no more; obſerve this well.

2. As need ſhall require, hang out falſe Colours; and pretend to be as much for Real Sanctity, as the beſt of them; but when all's done, cauſe them to rely upon it; for this way they'll become over-righteous, and ſo deſtroy themſelves.

3. We muſt continually get Intelligence of their Affairs: Let our Eyes be upon them at home or abroad; ſo that nothing may be wanting on our Parts, at any Occaſion, to help on their Commiſſion of Evil, or Omiſſion of Good: That which ſeems a Mole-hill in the way of their Duty, let us make a Mountain; if we can keep them from their Temple, we may ſoon bring them to our Synagogue.

4. Let us make our Approaches gradually; We muſt not ask too much at firſt; a few may be let into the City, when a great Army cannot; thou may'ſt perſwade them to go with thee a mile or two, though not to the End of thy Journey; ſhew them firſt the Object, and afterwards tempt them to Deſire; thou may'ſt get in thy Foot, where thou canſt not get in thy Head.

5. We muſt (if poſſible) Unarm them however; take away their Sword, though we cannot their Shield, that they may not wound our Friends, tho' we cannot ſlay 'em. Our Babylonian

Armies

Armies are excellent Artists at this sort of Fighting; if they can can but enter the City, they'll soon rid their Hands of this Weapon, so that they shall never cut their Fingers more with it; in the mean time, we must render it insufficient, or blunt the Edge as much as may be, and magnifie the Light within, or unwritten Traditions above it, that it may do the less Mischief.

6. Let us sometimes retreat in Policy, when we are in a fair way to get the Victory. We unclean Spirits sometimes seem to go out of Men, when our Design is to return seven times stronger than before; if thou canst but perswade them to love thee, I am content they should in part leave thee; for I had rather see thee in their Affections than in their Conversations.

7. We must never raise our present Siege, till we have starved them: No better way in the World to deal with these Enemies, than to cut off Provisions, and other Recruits from coming to them.

8. Let us destroy (if possible) their bold Leaders (who so oft sally out of the City upon us) and either by Force or Flattery bring them to lay down their Arms, and then the rest will be afraid; when the Pillars fall, the House will follow.

9. 'Tis one great part of thy Work to endeavour to break their Ranks, and put them into Disorder; for then thou wilt with ease conquer.

10. Also cause some of them to lagg behind, or straggle from their Colours, and not regard the sound of the Trumpet, neither call nor alarm; for such will quickly become a Prey to us.

11. But

11. But above all things (if poſſible) ſpoil that plaguy Engine that mauls us ſo fearfully (I mean Prayer and Faſting.) Let's do what we can to make that of little Uſe, or keep them ignorant of the damnable Hurt it hath done us; or blind their Eyes, that they may not know how to mount it upon the Wheels of Faith; or elſe quench the Spirit, which ſhould give Fire to it.

12. Do all thou canſt to force them to Mutiny; if we can divide them, we ſhall ſoon devour them: and indeed we have pretty well herein ſucceeded already.

III. We muſt make uſe of fit Inſtruments to carry on our Deſigns againſt them.

1. We muſt employ Men of Parts and Policy, who have depth of Reaſon to argue them out of their Religion. A bad Cauſe needs a ſmooth Orator. *Alexander* the *Copper-ſmith* (of old) did me much good; I matter not what harm a *Paul* ſuſtaineth.

2. Let us ſet on ſome grave, wiſe, and old Apoſtates to attack them; for hardly better Champions, nor truer Drudges have we to do this Service for us in all our Armies.

3. We muſt look out ſome rare Wits, that are well skill'd in the Art of Calumniation, to load them with Reproach and Infamy, to render them odious to the Vulgar, and thereby hinder others from ſiding with them; we have whole Regiments of theſe Boys at hand.

4. Make uſe of a Husband, a Wife, a Landlord, or ſuch like Perſons, to allure them to our Party; for they (doubtleſs) will have the greateſt Influence upon them, *&c.*

The helliſh Lecture being ended, the Tyrant haſted towards the City; but lo, before he came ver

very near, he chanced to hear one cry, *Which is the way?* and another, *O, how may I find the City of God?*

At last this curſed Traveller told them he could direct them: For (ſaid he) *I often have been at this City, and know the way very well.* But, inſtead of directing them into the right way, he ſet them in a broad Road, which at laſt brought them into the great City *Babylon.*

After him came another; but *Apollyon* cry'd, *Let him go into the Town alſo; for I perceive he bears the World on his back, and hath a ſecret Love and Liking to thee too; 'tis only a troubleſome Fellow,* (one Conſcience) *that hath ſcar'd him to flie from the* Wrath to come, *or elſe the Fool would have a Name,* &c. *'Tis ſomewhat of ſuch a Nature that cauſes him to ſeek a Dwelling here; for his Will and Affections ſtands true and firm to us; and let me tell thee, he will e'er long haſt as faſt out of this City, as now he ſeems to haſten into it; and then we ſhall gain by this Means exceedingly.*

1. *For if he deſerts Religion, and lies out of the City of God, he will rejoice all our good Friends, and open their Mouths wide againſt all the Inhabitants of this Place: For we will make them conclude, and ſwear too, that all the reſt are like him,* viz. *Carnal and covetous Perſons, and ſuch who love the World above Chriſt.*

2. *If he returns back into the City* Senſuality, *he will thereby declare, that the Pleaſures, Honours and Riches of this World are better things, and rather to be choſen, than whatſoever he could find in the City of God; or if he go into the City* Babylon, *it will be of like Importance to us, and as much for our Advantage every way.*

3. *Moreover, by this Act of his, we ſhall ſtumble divers Souls who have Thoughts to go thither, and utter-*

ly

ly ſtifle their Convictions in reſpect of Duty and Obedi*ence to the Laws and Statutes of that Place.*

4. *It will wound and grieve the Hearts of our Ene-mies, the Inhabitants I mean of Mount* Sion.

5. *It will alſo weaken their Hands too, and ſo mak the Place the more eaſie to be taken; for there is, (I muſt tell thee) Multitudes of this ſort got in among them that I ſhall make the City too hot for, e'er I have done.*

6. *This will cauſe Religion alſo it ſelf, to becom very contemptible.*

7. *Hereby he will (which is more than all) diſho-nour God; and cauſe him to caſt him off for ever.*

8. *And ſo we ſhall devour him, and all ſuch at our Pleaſure.*

9. *Alſo, hereby he will wound his own Soul, and be ſet in the ready Road to* ſin *the unpardonable* Sin *which we cannot cauſe every one to commit.*

10. *And laſtly, It will alſo greatly rejoyce all our Devils; for we love to ſee Mankind guilty of our* Sin *which was* Apoſtacy, *and ſo fall under our Condemna-tion: And indeed, there is nothing like this, make them more conformable to our Image: At the hearing of theſe things, the treacherous Monſter let the Man in quietly in.*

But behold, on a ſudden, came another who had an honeſt Heart, whoſe Name was *Neophitus* (a young Chriſtian). But O how did he beſtir himſelf to block up his way; ſo that he was in a maze, and greatly feared he ſhould never find the City; but whilſt he was looking this way, and that way, ſeeing many croſs Turnings, he ſaw two or three Men coming towards him; now, who ſhould theſe be, but *true Godlineſs*, *Theologue*, with more noble and renowned *Thoughtful*; who were come it ſeems, to direct poor Strangers the ready way

to the City of God? Now *Godliness* perceiving the poor young Christian amaz'd, asked him what he ailed? Ah, Sir, said he, I would fain go to Mount *Zion*, that holy City; and here is a Traveller that has so confounded me, that I cannot find the way to it; with that, the heavenly Prince being full of holy Zeal, cast an angry Look upon the Enemy, and spoke to this Purpose: O, *full of all Subtilty and all Mischief; thou Child of the Devil; thou Enemy of all Righteousness, wilt thou not cease to pervert the right Ways of God?* I have heard of you in my Travels; and have I now met with you? I shall tell you News will make you tremble before I leave you.

Ungodli. Sir, you seem very hot, and have not lost your Spirit I perceive, though you have met with no better Entertainment abroad where you have been.

Godli. I thought how you would insult over me; you shew from whence you proceed: Sir, it has been through your deluding and ensnaring Wiles, that I have been so slighted: You, and your hellish Master, have put me into such a Disguise, that most of the Inhabitants of the Earth do not know me; besides, you have put out all their Eyes, and fill'd their Hearts with bitter Enmity against me; but do not suppose I am therefore discouraged, or think the worse of my self; for I have met with as good Usage as my Master Christ did, when he lived here on the Earth. I do not doubt but you have met with Entertainment to your Master's Content.

Ungodli. 'Troth, Friend, thou say'st right, all the World is in love with me; and their Doors are wide open to me where-ever I come; and doth this grieve you?

Godli.

Godli. It would be ſtrange, ſhould I rebuke you for ſwearing, and vain-glorying; but do not wonder if I am troubled to hear of your great Succeſs in your Soul-undoing Travels.

Ungodli. You want a Cordial; the News I tell you makes you ſick; but why ſhould not I be as true to the Intereſt of my great Maſter, as you are to yours? Sir, I cannot do otherwiſe.

Godli. I know indeed, your Nature is ſuch, that if you ſhould ceaſe ſerving *Apollyon*, your helliſh Prince and Sovereign, you would loſe your very Being: But this will not ſerve your Turn.

Ungodli. I know not what you Mean; but if you pleaſe, let us diſcourſe a little about our Travels: What's the Reaſon I am ſo generally embraced, and you ſlighted?

Godli. I have given two Reaſons of it already, and for the ſake of this poor young Chriſtian that is by, I will diſcover other Cauſes and Grounds of it.

Firſt, 'Tis becauſe you ſeek in all your Travels how to pleaſe and gratifie the Fleſh, and I contrariwiſe teach them to crucifie the Fleſh and keep it under, and make no Proviſion for it, to fulfil the Luſts thereof.

2. You teach Men to mind the good only of their Bodies, and never regard their Souls: But I tell them they muſt prefer the good and well being of their Souls, a thouſand times above any thing they judge may be for the Delight or Profit of the outward Man; becauſe 'tis worth more than all the World.

3. 'Tis becauſe you, by the Help from your Maſter and their own deceitful Hearts, have made more Brutes of Millions of them, as if they were created for no other end, than to pleaſe their ſenſual Appetites.

4. 'T

4. 'Tis becauſe the Preſents you offer to them, agree and ſuit ſo well with their evil and depraved Natures, which can only ſavour ſuch things; but my Dainties none can reliſh but by Faith, which only belongs to the New Creature.

5. 'Tis becauſe your things are preſent things, to be had and enjoyed now; but the beſt things that I offer them, are not to be had till hereafter.

6. In a word, 'tis becauſe you have ſo hardned their Hearts, and blinded their Minds; by appearing to them in a Diſguiſe, that they (poor Creatures) generally take you to be a Friend, though the worſt Enemy to them under the Heavens, deſigning nothing leſs than to deſtroy and damn their Souls for ever.

7. Laſtly, 'Tis becauſe the Bleſſed Sovereign, hath for Reaſons beſt known to himſelf, hid the things of which I ſpeak, from the greateſt part of Mankind, and only revealed them to a few, *Mat.* 11. 25.

Ungodli. I am glad you have no more to ſay, you Enemy of Hell; I ſee how odious you render me; what I have done, I will ſtill do, and under the ſame Diſguiſe I have appeared, I will appear; and I have put you into a Diſguize too, and could tell you, Fool, that this is one reaſon you are entertained by no more; I have put you into a ſeditious, factious, ignominious, contemptible and melancholy One; and in it I will keep you in ſpite of your Teeth, do your worſt, Sir; I regard you not, ſince I am beloved by Emperors and mighty Potentates of the Earth: I ſhall never be without Credit, and whilſt I have ſo many wiſe and learned ones to plead for me and take my part, I warrant you I ſhall make your Company thin enough; that won't do, you know I have another way,

to

to deal with your Favourites; my ſlaughterin
Boys and Weapons are ready for them; and th
you think 'tis like to get this Youngſter out
my Clutches, you will find your ſelf miſtaken
for I, in the Face of you and your two Champion
will ſhew you ſome of my Skill.

Godli. Silence your blaſphemous Tongue, I wi
try a Bout with you, and it ſhall coſt me my Lif
and the Life of my two Servants, but we wi
ſafely conduct this honeſt Soul to the City
God.

Ungodli. *Hey Boys up go We,* By mighty *Belzebu*
I'll to't then; come doubtful Soul, be wiſe, an
venture no farther; do not you ſee how man
croſs Ways and Turnings there be, *&c.*

Neop. I am at a Loſs indeed; but I hate yo
for what I have heard now from you.

Godli. Child, here is a bleſſed Directory for the
that ſhews thee the way plainly; (with that h
put a Bible into his Hand) and *Theol.* opened th
Meaning, and gave him the true Senſe of it,
that he plainly ſaw, that the way, more genera
ly, was Chriſt himſelf as Mediator. 1. As a Prie
to dye for him, to appeaſe the Wrath of God, an
ſatisfie Juſtice. 2. As a King, to ſubdue th
Tyrant *Sin*, and to rule in him, and reign ov
him according to thoſe holy and wholeſome La
and Ordinances, contained in that Book, (which h
held in his hand). 3. As a Prophet, to teach an
inſtruct him. 4. As a holy Example or Pattern
imitate and follow. But more particularly, he ſa
the way into the City was by Faith alone; then h
rejoyced, and praiſed God.

Ungodli. Do you rejoice, Friend? I will aſſur
you, your Danger is great, if you go further
for there are mighty Armies coming againſt th
Cit

ty. Though you think all your Dangers are
er in your Isle; alas! I have many Thousands
brave Romish Boys ready, my Popish Schools
d Seminaries are not few; Swarms of Priests
d Jesuits are now in *London*, waiting the good
ur, nor do they fear though they are discove-
d and threatened; for they have more mighty
rds on their side than most dream of, you know
t what is near.

Godli. Regard not what he says, we have a good
d on our side, and a gracious King, and a watch-
Parliament: Besides, their fresh Designs are
covered, and the time of *Babylon*'s Fall is just
the Door, they, and such that side with them
but digging a Pit, into which they shall sud-
nly fall, but let it go as it will.

Godli. Do not regard him in this thing, *Who can*
m these, if thou be a follower of that which is good?
ey cannot take away thy God, thy Christ, nor
Peace from thee. Do not fear; for God hath
mised to be a *Wall of Fire round about it*, Zech. 2. 5.

Peop. Come Sir, let's go.

Ungodli. Go! you are not mad, are you? Some
ousands of People have deserted the City; and
his a time to go thither?

Godli. It was so, because they were never quite
of Love with this vile Enemy, nor throughly
verted; but heark! because *Demas* leaves this
y, must St. *Paul* do so too? or because many
ook Christ, and walked no more with him,
l his Holy Apostles forsake him? Or because
greatest part of the World go in at the broad
e, wilt not thou go in at the Straight?

Peop. God forbid, Sir; this Traveller is, I see,
eceiver.

Ungodli.

Ungodli. Do not abuse me, I am thy Friend, and would have thee pity thy self; for this City no Man regardeth.

Godli. You are his Enemy and a Murderer: Poor Soul, this is the same that was said of *Zion* of old Time.

Ungodli. The Laws and Ordinances, Friend are very hard and difficult to keep.

Godli. They are hard indeed to the Flesh, yet to the Spirit very sweet and easie, and not grievous, as the Apostle testifies; nor to the Flesh so hard neither, as was the Service and Work Jesus Christ performed for thy sake; for, *by them is thy Servant warned, and in keeping of them there is great Reward.*

Ungodli There is Salvation to be had, Sir, without the Walls of this City.

Godli. There is no Promise of Salvation made to those who sin against their Light, and willingly refuse to follow Christ: The Promise runs to the obedient Soul, to them that obey him, to those that keep his Commandments; besides, without are *Dogs, Sorcerers, Whoremongers, Murderers, and whosoever loveth and maketh a Lye*, Rev. 22 14.

Ungodli. Come, say what you will, they are a poor, Mean, and despicable People who are with in the City; how many noble, wise, and mighty Men after the Flesh have their Habitations there?

Godli. Thus the *Jews* said of old, *Have any of the Rulers, or the Pharisees believed on him*; but *this People who know not the Law, are cursed*, John 7 47, 48, 49.

Though they are outwardly poor, many of them, yet they are inwardly rich; poor in Temporals, but rich in Spirituals; but heark, *Hath not God chosen the Poor of this World, rich in Faith, Heirs*

Kingdom, which he hath promised to them that love ? James 2. 5. Besides, there are some Rich Honourable, and have been in all Ages, who ll in this City: St. *Paul* doth not say, *Not any ty or noble are called*, though he says, *Not ny*, &c. 1 *Cor.* 1, 26.

Ungodli. The greatest part of the World value Cities far above it.

Godli. The whole World is said to lie in Wickness, and the greatest part of it are deceived by s cunning Impostor, and hence it is they love rkness rather than Light; the *Way is Narrow, d the Gate Straight that leadeth unto Life, and few there be that find it.*

Ungodli. Alas, the Inhabitants are at Variance, City is divided, and they love not one another.

Godli. I must confess, now thou hast hit it; is is too true, but what tho', When was the true urch without Divisions? Was it not so with e *Corinthians*?

Ungodli. Say what you please, they are all but ompany of Schismaticks and vile Hereticks.

Godli. Soul, regard him not; the Papists always er this manner charged the Saints and Servants God, because they left their polluted Synagogue: 'Tis one thing to be accused thus, for ving the True Religion, and Church of God; d another thing to bear this Brand, for forsaking d separating from a false Faith and Church; for all True Protestants ever affirm'd and mained the Church of *Rome* to be: *After that way call Heresie, so I teach Men to worship the God of ir Fathers*, &c.

Ungodli. Come, come, Friend, if you will be venturous to go to this City, you will not be le to abide there long; and if you subject to Gospel

Gospel Ordinances, and become a Citizen of Zion and afterwards fall away, and desert the Place your State will be sad; for then you will not only bring up an evil Report upon the City, but also must perish for ever; for there will remain for you no more Sacrifices for Sin.

Godli. Let not this frighten thee, poor Soul for God hath promised to put his Fear so into the Heart, that thou shalt not depart from him; his Covenant is an everlasting one, ordered in all Things, and sure, and whom he loves, he loves to the end, *&c.* The very same whom *he calls he also justifies, and them whom he justifies, them he also glorifies.* Christ gives to all his Sheep eternal Life and none of them shall perish, nor can any pluck them out of his Hand.

Ungodli. Friend, you are a vile Sinner, and not worthy to have a Dwelling in the City of God; for the Truth is, 'tis a lovely Place, and too good and honourable for such as you are.

Godli. What a Serpent is here? One while it is a bad City, and not worth regard, and what not, and now 'tis so good, he would perswade thee that art not worthy to have a Dwelling in it; suppose it should be so, wilt thou therefore refuse to go thither?

Ungodli. If thou step'st one step further, I'll raise all the Forces of Hell upon thee, my Armies are approaching to my Assistance; What say'st thou, wilt thou submit thy self to my Mercy, and be subject to my Authority?

Neop. Blessed be God, I fear thee not, I have found out this Day mine Enemy: Thou Child of the Devil, do'st beign to threaten me; I yield my self conquered, but not by the force of thy Army. Come, holy Prince and Brethren, let us go

Mou

ount *Zion*, 'tis the City of my Father, of whom orious things are ſpoken. O how I long to be ere! Pray let us be gone: Then they all four ll a ſinging of Pſalms of Praiſe and Thankſgiv- g to God, which the grim Monſter perceiving, gan to rage fearfully, but *true Godlineſs* ſeeing at a Rage he was in, called to him, and told him had ſad News to acquaint him with.

Ungodlineſs. What is that?

Godli. What? for certain there is a Warrant n'd and ſeal'd, and already gone out againſt you apprehend you, and bring you to the Judgment at.

Ungodli. Who ſhall try me?

Godli. You ſhall hear that e'er long.

Ungodli. A pretty Story!

Immediately all the Powers of Hell vaniſhed in eat Diſorder; and the three Noble Worthies, th the heavenly Prince (*True Godlineſs*) went on th much Joy, and got all ſafe into the holy City; which I ſhall give you a brief Deſcription.

CHAP. X.

Compendious Deſcription of Mount Zion, *the City of God, that is beſieged by the Powers of Darkneſs, together with the Reaſons why it holds out ſtill.*

Irſt, as to its Situation, 'tis very beautiful, being built upon that firm and everlaſting Rock, us Chriſt.

As to the Laws and Statutes of it, they are all tained in Chriſt's New Teſtament; the holy ipture being the great *Magna Charta* of the rch.

As

As touching the Government of it, the Lord Jesus is the Chief or Supream Ruler, Judge, and Law-giver, of this spiritual Corporation; and under him are Bishops and Deacons, *&c.* who are appointed by him to administer Justice and Righteousness to all its Inhabitants.

The Trade or Merchandize of it *is better than the Merchandize of Gold*, &c. They all deal in one and the same Commodities, *fetching their Riches from afar*, where their blessed Correspondent, Jesus Christ is, and makes them glorious and quick Returns. They deal not in any prohibited Counterfeit, nor corruptible Goods.

As to the Nature of this City's Commodities. They are of a Soul enriching Nature, their worth not to be valued.

1. The Truth, which is the first that is offered to sale whilst the Market lasteth; which there is fear indeed will end e'er long. *Buy the Truth therefore, and sell it not.*

2. The second Commodity is, *The Gifts and Graces of the Spirit.*

3. *The Pearl of great Price*, worth ten Thousand Worlds.

4. Now, as the Trade and Commerce of this City lies principally in *Merchandize fetch'd from afar*, so there is also a glorious River which runs through every Street, which is Navigable, by means of which all those glorious Commodities are conveyed to it, whereby the City is wonderfully enriched: Now this River proceeds from the Throne of God and the Lamb, and is as clear as Crystal; the Nature also of the Water of this River is admirable.

As touching the Priviledges, Franchises, and Immunities of this Spiritual City, as they are great, so they are good. 1. Free

1. Freedom from Sin, *i. e.* from the Guilt, Filth, Power, and Punishment thereof, which comprehends Pardon of all Iniquity. This Freedom cost dear; no less than the Price of Christ's most precious Blood. Also, 'tis a sealed Freedom, sealed by the holy Spirit. Thirdly, 'tis a lasting Freedom, never to be revoked by the Giver, nor forfeited by the Receiver; *I will remember their Sins no more.* 2. *Priviledge*, is Union with God. 3. *Justification.* 4. *Sanctification.* 5. *Adoption.* 6. *Acceptation.* 7 *Free access to the Throne of Grace.* 8 *Communion with the Father and the Son.* 9. *Fellowship with Saints.* 10. *Peace of Conscience.* 11. *Joy in the Holy Ghost.* 12. *A glorious Habitation in this City.* 13 *Divine Protection, a sure Refuge in God.* 14. *A Right to the City Stock, which is the unsearchable Riches of Christ.* 15 Among many other things respecting the City-Stock, these three are comprehended. 1. A Right to all the Prayers made there. 2. To the Promises that belong to it. 3. The Stock or Store of spiritual Provision laid up in it; God having said, *He will satisfie his poor with Bread.* 16. *Liberty*, or a proper Right to come and drink of, and wash in, and have all other Blessings of the River mentioned before 17. A right of Voice in chusing all sorts of Offices. 18. The Benefit of the City-Guard, which are an innumerable Host of Angels 19 An Assurance of Eternal Life. 20. Lastly, When they die to go to Christ, or to have a dwelling Place with the Glorified Saints above.

But let this be premised, That none but true Citizens are to have these Priviledges. If any get in by Policy, whose Hearts are not right with God, let such know, they have no right in these Matters. Now the Reason why this City holds out, notwithstanding 'tis, and has been long besieged by

these mighty Armies, who seem to come up on the breadth of the Earth against it, is,

1. Because, though it be but a little City, (comparatively to the City *Sensuality* and *Great Babylon*) yet 'tis a strong City, being (as you have heard) built upon a Rock, and the Throne of God and the Lamb is in it, *God dwelleth in* Zion, *sing Praises*; *'tis the Habitation of his Holiness.*

2. Also, in it is a strong Tower, which is the *Name of the Lord*; and this Tower is furnished with glorious Artillery, and other Military Engines of War to keep off, and destroy the Assailants; for from hence the Almighty distributes Death, Pestilence and Famine, by which he makes dreadful Desolation and Havock amongst the proud Enemies, and all graceless Rebels that come against it; the murdering Cannon never roar'd out more Horror and Amazement to Mortals, than doth the Wrath and Vengeance of an incensed God from hence, upon all the Powers of Darkness; he has his Hail-stones, and amazing Thunder, with Coals of Fire, and dreadful Arrows, which he now and then lets flie like Lightning, to make the Inhabitants of the Earth to tremble. Oh, this is the place of Security in the day of Trouble; and wo to all them that fight against Mount *Sion*; Doth *Apollyon* think to prevail against this Place; he may indeed tread down the outward Courts; but the Promise is, *The Gates of Hell shall never prevail against the Church.*

Yet nevertheless, *Sin*, that bloody Traveller, tho' he lately received a great blow by *true Godliness*, and lost his Prey, being forc'd to retreat in much Disorder, did not desist his hellish Enterprize against this Town *Religion*, or the *City of God*; but was resolved to try what he could do in a Clandestine way, in order to the Spoiling and Ruining of the Inhabitants thereof; which to effect, he forthwith make

makes up to the Walls, and having Information from his Master *Apollyon*, that the Porter, who had the Charge of one of the Gates, was off his Watch, he hasted up to see if he could not get in thereat; the Name of the Porter, is *The Fear of God*; and by this Means he got in part of those Armies that were headed by *Lucifer*, *Beelzebub* and *Apollyon*, which were made up (as you heard) of the Lust of the Flesh, the Lusts of the Eyes, and Pride of Life; by which Means many within the Town were overcome by Covetousness, Pride, Vain-Glory, and Sensual Pleasures; and these being overcome by Surfeiting and Drunkenness, greatly weakened the Place, and brought it into contempt abroad, opening the Mouths of the Ungodly wide against it; who positively asserted the Inhabitants were as worldly, proud, and carnal, as those of other Cities.

2. He also prevailed another way, through the Treachery of one Mrs. *Heart*, who, like a cursed Incendiary, wrought much Mischief amongst them, and basely corrupted Multitudes of them, by lodging one *Hypocrisie* in their Houses, a notorious Villain as most in the World.

3. He got also into the City by the Means of a beggarly Rascal, called *Sloth*, alias *Security*, alias *Idleness*, who took many of them off from their Duty, these much pleased themselves with the bare Name of Religion and Christianity, crying out, *The Temple of the Lord, the Temple of the Lord*, &c. and yet were great Strangers to the Life and Power of Godliness, having Lamps, and but little Oil. Alas! how should it be otherwise? For they were so basely drawn aside, and deceived by Sin, that they neglected their Business, and not with that Care and Diligence, as became them, followed their Trade; and hereby they grew very poor and low in Grace, and spiritual Experiences.

And I think it may not be amiss to shew you here, how *Sloth*, *Security*, and *Idleness*, &c. brought this Poverty upon them.

1. It was by causing them to be much abroad finding Faults in others, when they should have been at home.

2. By causing them to neglect attending the Exchange-time; I mean, the solemn Meetings of the Citizens in the Temple where God is worshipped and Knowledge may be had how their Affairs go in Heaven, and also how by putting off (in a lively and chearful manner) their Duties, so that they might have glorious Returns of God's Mercies.

3. By not keeping their Books or Accompts carefully, that so they might know whether they got or lost; and hence many of them were ignorant how things stood between God and their poor Souls.

Nay, and *Peccatum* found out other ways to plague and spoil the City, by enticing Mrs. *Heart* to let in amongst them one *Unbelief*, alias, *Distrust*, who perswaded many not to venture much Good on Shipboard, Sailing being formerly dangerous and many still drive a poor, petty, private Trade.

Moreover, this homebred Enemy *Unbelief*, caused some of them to depart from God, and to doubt of his Faithfulness; by which Means, their Hands were greatly weakned, and the Enemy prevailed exceedingly.

Also, He surprized some of the Watchmen, filling their Hearts with many sad Thoughts, by bringing one upon them, called *Slavish Fear*; who made them too much neglect their Duties, and not maintain their Ground, nor give warning of the approaching Danger the City was in.

He did much Mischief to the City. by dividing the Inhabitants, or causing of sad Animosities and

Division

Diviſions amongſt them, and thereby alienated their Affections one from another; nay, and ſome of them were prevailed with to Trade with the City *Babylon* for a parcel of her Deteſtable Traditions; and ſome others were enticed by the Luſt of the Eyes, to deal with the City *Senſuality* for ſome of her abominable Faſhions.

Alſo, Divers, who were look'd upon as Brave Champions, were ſecretly and cowardly ſlain by him; and others were ſeized and carried away Captive, who ſallied out upon the Enemy.

So that (in a word) by one means or another (by the help of *Apollyon*) he greatly ſucceeded in his Deſign upon the Holy City: But nothing injures the City more than thoſe pernicious Principles, Errors, and Hereſies which now too much abound; the true ancient Orthodox Doctrine about Juſtification being ſadly corrupted by *Baxterian* Notions on the one Hand, and *Antinomian* Notions on the other Hand, together with the ſad Decay of the Life and Power of Religion and true practical Godlineſs. Beſides the Death of many of the moſt Pious and Renowned Miniſters, whoſe Deaths 'tis feared is a ſad Preſage of approaching Miſeries, and but little laid to Heart.

CHAP. XI.

Shewing how Ungodlineſs *took a Voyage to Sea, and of the danger he had like to have ſuſtained.*

THis Evil Enemy of Mankind, and reſtleſs Traveller, having ſtrangely prevailed both upon the Saint and Sinner, and almoſt ruined every City and Kingdom of the Earth; was at laſt reſolved to take a Voyage to Sea, and endeavour to conquer

all those who do business in the mighty Deep: And no sooner he desired to enter himself a Shipboard, but all were ready to receive him; the Captain or Master of the Ship embraced him, and let him lie in his Bosom, who learned of him to Tyrannize over the poor Seamen, and pinch them of their Allowance, and abate them of their Wages by pretending Damage sustained, when indeed there was none through them; and yet every Seaman hugged him also, who taught them to curse, swear, drink, whore, and what not; so that he soon almost obtained a perfect Conquest over them all, whether Men of War, or Merchants Ships. But lo! on a sudden, a mighty Storm arose, and the Mariners were sore afraid, fearing this Traveller was the Cause of it; upon which poor *Conscience* began to cry out; for he lay very heavy in the midst of this great Danger upon him, so that they resolved to cast him overboard, though Affections would not yield to it, for they loved him dearly: But the Storm increasing, out they cast him, and now poor *Godliness* was praised as the only Companion: But it seems, over a little time the Sea became very calm, which they no sooner perceived, but left off praying, and took up *Ungodliness* again, and entertained him with as much Joy as ever; insomuch, that he now saw he had succeeded in every Enterprize, both by Sea and Land, which so heightned and raised his Spirit, that he broke forth into an amazing, haughty, and Soul-frightning Triumph, to the Effect following.

CHAP. XII.

Sin, *or* Ungodliness's *haughty Triumph.*

PEccatum, alias, *Ungodliness*, by this time perceiving how wonderfully he had prevailed, and that there was no Place where-ever he came, but by

one

one Means or other he got Entertainment; being made the only Joy and Darling of the greateſt part of the whole World, all bowing and bending to him, and willingly becoming his Slaves and Vaſſals, brake forth into a Vain-glorious Triumph, after this manner.

O how I am exalted, who is like unto me, or may be compared with me in the whole Univerſe! How like a low Shrub, and contemptible Fellow doth *True Godlineſs* look, he is glad to trudge on Foot, when I am mounted on Horſeback, whilſt Thouſands ſound their Trumpets before me, and behold what renowned Emperors and mighty Potentates do follow me in Chains and Fetters, as amazing Trophies of my All-conquering Arm! *Godlineſs* rejoices when he can ſubdue here and there two or three Souls, and they too are but part of the Refuſe of the Earth; but I, mighty I, overcome Millions, nay, ſubdue Thouſands in an hour, and thoſe of all ſorts: And though I uſe them at my pleaſure, put out their Eyes, and make them grind at my Mill, and do the Devil's Drudgery; yet, behold, how contented and well-pleaſed the Fools are, they hang upon me, hug me, cleave to me, and by no Means can the Powers above allure them to leave me; the Thoughts of forſaking me, and loſing my ſweet Company, is as bad, nay, worſe than Death to them; do you think they have no more Wit, than for the Vanity of a Pardon, or Trifle of inward Peace, or Joys of Heaven, to forego the wonderful Glories, Riches, and Pleaſures I offer them on Earth.

But alas, why talk I thus? I do not only make them happy here, as far as the Fleſh, World, and Devil can do it; but promiſe them Bliſs alſo to Eternity, whenever they die; on eaſier Terms too, than any Body elſe will, I am ſure. If they will believe me, let them be as wicked as I or Hell can make them, and continue ſo too until Death ſeize

them; yet with a *Lord have Mercy upon us*, they all go to Heaven: And what would they have trow? I teach them to live viciously, and yet die happily; and that's the thing I find, they so greatly desire.

And upon this, there was a dreadful Noise heard, and terrible Lightning flasht forth in his very Face: Also, the Rocks, and Mountains seemed to shake and cleave asunder; so that the Monster began to tremble and cry out, *Lord Beelzebub, what's the matter?*

Beelzebub. I cannot tell; something more than usual.

With that, he suddenly heard one cry like God's Vengeance; Seize him; seize him! Lay hold on the Monster of Pollution, cursed *Sin*, and bring him to the Judgment-Seat?

Upon this, all were silent, and the Devils whisper'd *Peccatum* in the Ear, to be gone with all speed; and on a sudden, he fled away so swiftly, that before the Officers came to apprehend him, he hid himself.

CHAP. XIII.

Wherein you have a Hue-and-Cry *after Tyrant* Sin: *Also, who they are that pursue him: Together, with the manner of his Apprehension, Arraignment, Tryal, Sentence, and Condemnation.*

NOW, we shall proceed with what speed we can towards his Tryal: But he, being already alarm'd with the News of it, got away, and hid himself, in some or all those Houses where he had been entertained. Therefore, the great and mighty Jehovah (if I may with Reverence speak it) orders a *Hue-and-Cry* to be issued out, to apprehend him; to the end he may be brought to a legal Tryal.

Now the High-Constable, that hath received the *Hue-and Cry*, is *Divine Providence.* And

And for the more easie finding him out, the were three other Worthies, in the King's Name, warn'd to assist him, *viz.*

{ *Theologue*, Christ's Minister, with his Sword drawn in his Hand.
The Operation of the Spirit: And,
Enlightned Conscience.

The *Proclamation*, or *Hue-and-Cry*, was to this Effect:

THESE are to will and require, and strictly to command You, in the great and dreadful Name of the incensed Majesty of Heaven and Earth, King of Kings, and Lord of Lords, to search diligently, or find out, and forthwith seize and apprehend that notorious, traiterous and blasphemous Monster, called Peccatum, *alias* Sin, *alias*, Ungodliness, *alias*, Iniquity, *alias* Transgression, *&c. who hath been travelling up and down from place to place, from Country to Country, from Town to Town, from Family to Family, and from one Person to another; breaking all the good Laws of God, Nature and Nations, and by secret Wiles and diabolical Devices, and subtil Insinuations, hath deceived, undone, and eternally destroyed many Millions of Souls. As touching his Person, his Name sufficiently describes him: He is a strange Monster, transforming himself into almost what Shapes he pleases: Sometimes appearing like a Lion, sometimes like a Dove, &c. but most commonly like a Serpent, with a Sting at his Tail, and the Terrestrial Globe in his Hand; which signifies the Pleasures, Honours, and Riches of the World, which he offers as a Bait, to catch or beguile his Prey.*

Now, upon the *Hue-and-Cry*, there are large and wonderful Promises made to all such that should fully, readily, and heartily discover him; And, on the other hand, there are most dreadful Threats of Wrath, and eterhal Punishment denounced to all such who shall willingly or wittingly hide him, or

not ingeniously confess him, and yield him up into the Hands of Justice.

Upon which, the High-Constable, *Divine Providence*, with his Attendants, went forth to search out, and apprehend the cursed Traveller, and implacable Enemy of God. But O the Subtilty he used to blind the Eyes of poor Mortals; for lo, every supicious House is now searched, where he had been entertained; some of which I shall here mention, with the strange Devices they used to conceal him; every one almost having got a Cloak ready to cover him.

The first Place they searched was *Youthshire*; and the Cry was, Is there none here have entertained *Sin*, that horrid Enemy of God? Immediately *Theologue* knock'd at one Door, and at another Door, where hectoring Gallants lived, and demanded, If they had not let him into their Houses, (*viz.* their Hearts) and made him their Companions, hugging him in their Bosoms, and letting him rule, and sway the Scepter over them? No, God forbid said one, Far be it from me, says another: What! I harbour God's Enemy! Do you think I am such a Villain?

Now *Conscience* being asleep in these Houses, or otherwise stifled, none of them would confess him; nor will they ('tis fear'd) till *Divine Providence* comes to search for him on his black, pale, or red Horse of Blood, Famine, Pestilence, and Death, and then they must expect no Mercy.

After this, the *Hue-and-Cry* came into the Town of *Riches*, and the Traveller was searched for under the Name of *Covetousness*; but here was not one that knew him: Nay, so far they were from giving him Entertainment, that they cry'd out against him with open Mouth, calling him a vile and cursed Enemy; but in the mean time, they hid him under the Cloak of *Thriftiness* and *good Husbandry*.

The

The next Place they ſearched, was the Houſe of Mrs *Gay-Cloath*, alias, *Haughty-Heart*, for the curſed Traveller, under the Name of *Pride*; but ſhe deny'd him, or that ſhe had any Love for him; tho', (ſaith ſhe) May be, ſometimes he may, like a bold Villain, ruſh into my Company. And farther, to hide and conceal him, and make Excuſes for him, ſhe ſaid, That her new Faſhions were very comely, and God having given her a fair and beautiful Skin, Why might ſhe not ſhew it by her Naked Breaſts and Shoulders, *&c.* And truly Sir, for theſe Bulls, Towers, Shades, Curlings and Criſpings, with rich Rings and Jewels, *&c.* we think they are very neat, handſome, and pretty Things, and harmleſs no doubt; for the *Pride* you ſpeak of, lies not in the Mode or Faſhion, but in the Heart. Beſides, God (ſaith ſhe) you cannot deny, doth allow many things for Ornament.

Theol. Madam, I fear, notwithſtanding all your plauſible Stories, and neat Allegations, we ſhall find the Traveller hid in your Houſe, not only under the Name of *Pride*, but by ſeveral Names beſides.

For if *Pride*, *Impudence* and *Uncleanneſs* too, are not lurking within, you do very fooliſhly to hang out the Signs of them. *Tertullian* ſays, That Nakedneſs of the Breaſt is Adultery; and tho' it is poſſible ſuch as go ſo, may be honeſt, yet but few that ſee them will believe it.

What have you, Madam, to ſay for your ſelf? Is this the modeſt Apparel the Apoſtle willeth Women that profeſs Godlineſs, to go in? Doth this Mode become Chriſtians? *Conſcience*, I will appeal to thee; is not *Pride* lodged in this Gentlewoman's Houſe?

Conſcience, Sir, Here he is alſo.

Theologue, Commit her, and the Tyrant with her, that they may both appear at the Day of Tryal.

After this, the House of one *Fair-Speech*, alias *False-Tongue*, was searched for him, by the Name of *Lying*, and there he was found hid under the Cloak of *Equivocation*; he not remembring that Word, *Thou shalt speak the Truth unto thy Neighbour in thy Heart.*

The House of *Toss-Pot* they searched for him by the Name of *Drunkenness*; but there he was found hid under the Cloak of *Good-Fellowship.*

The House of Mrs. *Superstitious* they search'd for him; but there he was hid under the Cloak of *good Order* and *Decency.* And the Excuse they had for him was, 'tis no where forbid, *&c.* Forgetting *Nadab* and *Abihu*, Lev. 10, 1, 2.

The House of Mr. *Idolater* was search'd, and there he was hid under abundance of Images; the Cloak was, *They help'd Devotion*, and 'twas not the Image they worship'd, but God and Christ, in and by the Image.

Mount *Sion* was searched, and there he was found in the House of *Formality*, hid under the Cloak of *Religion* and *seeming Godliness*, by the Name of *Hypocrisie*; and if you would know by what Means he was discovered, read *Travels of True Godliness*, c. 9. p. 121, 122, 123.

The *Back-sliders* House they searched for him, and there he was found hid under the Cloak of *humane Prudence*, by the Name of *Apostacy*, tho' the Cause was *slavish Fear*, *Self-Love*, and *Unbelief*, &c.

The Houses of *Presumptuous Sinners* were searched, and there *Sin* was found hid under the fair Mantle of *Vain Hope in God's Mercy.*

The House of Goodman *Country* they searched for him, by the Names of *Ignorance*, alias *Unbelief*, *Hardness of Heart*, *Sloth*, *Idleness*, *worldly Cares*, &c. But here he was found hid under the Cloak of *Self-conceit*, with *good Wishings* and *Wouldings*, *The Lord help me*, *I shall do better when God gives me his Grace*; *my heart is good*; *and 'tis well if you do no worse*; *are you wiser than your Fore-fathers?* &c. Legal-

Legaliſt's Houſe was ſearched, and there he was hid under the Cloak of *Self-righteouſneſs*.

Mr. *Erroneous*'s Houſe of the Town of *Hereſie* was ſearched, and there *Sin* was found hid under the plain Cloak of *Yea* and *Nay*, with pretended *Zeal* and ſeeming *Sanctity*.

Beſides theſe, every Town, City, Village and Houſe was ſearched, where-ever he had been entertained.

But becauſe I ſhall not have room, the Preſs calling upon me to abbreviate, I muſt ſay no more as to his *Apprehenſion*, he being in the chief Conſtable's hands, we ſhall haſt to his Tryal: For, heark! the Trumpets ſound already, and the Judge is juſt gone to the Bench.

The Jury ſummoned, were theſe following:

New Man, Sound Judgment, Divine Reaſon, Enlightned Underſtanding, Godly Fear, Holy Revenge, Spiritual Indignation, Vehement Deſire, Fiery Zeal of the Town of Knowledge, Right Faith, True Love, and Impartiality.

Immediately after the Jury was impannell'd, and the Commiſſion open'd, the Charge given, *&c.* the Priſoner was called to the Bar, and his Indictment was read; which run to this Effect:

SIN, *Thou Monſter of Iniquity, hold up thy Hand; thou art here indicted by the Name of* Peccatum, *alias* Sin, Tranſgreſſion, Iniquity, Hereſie, Idolatry, Unbelief, Adultery, *(and by a multitude of Names beſides) That thou being the Child of the Devil, and an Enemy to all Righteouſneſs, haſt traiterouſly conſpired with* Apollyon, *againſt the God of Heaven, and mortally wounded the whole Race of Mankind as ſoon as ever thou cameſt into the World; and ſince that time, like a moſt barbarous and bloody Tyrant, haſt gone ranging and roaring up and down, committing all the horrid and fearful Crimes and Villanies that the Heart of Man can imagine; ſo that in a word, thou art here indicted for, and charged with, all, and all ſorts of Treaſons, Murders, Maſſacres, Idolatries, Hereſie, Inceſts, Sodomies, Adulteries, Perjuries, Blaſphemies, Wars, Deſolations, &c. to the utter*

Deſtruction

Destruction of the Bodies and Souls of millions of millions of Men, Women and Children, contrary to the Peace, and to the great Dishonour of the sacred Majesty of the King of Heaven and Earth. What say'st thou, Guilty *or* not Guilty?

Clerk. Sin, What dost thou say, *Guilty* or *Not Guilty*?

Sin. Not Guilty.

Cryer. Call *Adam,* late of *Paradise.*

Here he is, my Lord.

Judge. *Come, old Father, What can you say against* Sin, *the Prisoner at the Bar?*

Adam. My Lord, I have this to say:

First, That he made me become a Rebel and Traitor to the King's Majesty, my most glorious Sovereign, and ever blessed Creator: For tho' it is true, *Apollyon* did first entice me by his Subtilty to rebel; yet, had it not been for this foul Monster, he could have done me no hurt. 'Twas *Sin,* my Lord, that overcame me, and caused me to break that Law of my Creator, and so to set up, believe, and subject to the Devil, rather than God; yea, it was for his sake, that I was turned out of *Paradise.*

Cryer. Call Mrs. *Soul* of *Man-shire.*

Soul. Here my Lord.

Judge. *What can you say, most noble Lady, against* Sin, *the Prisoner at the Bar?*

Soul. My Lord, I was at first the fairest and beautifullest Virgin that ever had a Being on Earth, and was the Praise of God's Creation, in whom his own Image most gloriously shone forth: But this hellish and bloody Villain, the Prisoner at the Bar, secretly stole upon me, and in a shameful manner defiled me; and not only so, but put out my Eyes, and wounded me in a barbarous manner in every Part, and he being a rotten and filthy Monster, I was poysoned by him; so that I am now covered all over with Corruption. Nay, my Lord, he deprived me of the Life and Light of God's sweet Countenance, which once I enjoyed; so that I lie as one dead in the cursed Arms of this polluted Monster.

Cryer.

Tirant Sin Brought Before ỹ Iudg & his enemyes Pleading Against him
Tirant Sir

Cryer. Mr. *Body* of *Manſhire.* — He appear'd.

Judge. *What can you ſay, Mr.* Body, *againſt* Sin, *the Priſoner at the Bar.*

Body. I was once a very lovely Creature, none exceeded me in God's nether Creation, ſave that precious Lady (and Companion of mine) who ſpoke laſt; I had no blemiſh in me, I was in a perfect State, and needed nothing to make me happy; But lo! on a ſudden this Villain, the Priſoner at the Bar, by his helliſh Subtilty, overcame poor Lady *Soul*, who dwelt with me; and preſently, next to her, poor I went to the Walls: for he brought in upon me a whole Army of evil Humours, which ſo corrupted my Blood, *&c.* that I am invaded, and continually plagued with all manner of Diſeaſes; as Convulſions, Small-Pox, *&c.*

Cryer. Call the *Whole Creation.* Here he is.

Judge. *Creation, What can you ſay againſt* Sin?

Creation. My Ground, that was made good, is now by him become barren and unfruitful: Nay, for his ſake, my great Creator hath curs'd me ſo, that I bring forth Bryars and Thorns, and many other hurtful and venomous Creatures.

Judge. *Alas,* poor Creation! *I pity thee.* O, cruel Tyrant! *But it will not be long e'er thou art delivered from the* Bondage of Corruption, *into the* glorious Liberty of the Children of God.

Cryer. Call *holy Decalogue* of Mount *Sinai.*

Here, my Lord.

Judge. *What can you ſay, renowned* Decalogue, *againſt* Sin, *the Priſoner at the Bar?*

Decal Moſt ſacred Judge, I am (as you know) that holy and juſt Law which *Jehovah* gave forth to reſtrain and curb this curſed Traitor; but he hath in a fearful manner torn, broke, and wickedly violated me in every Part and Branch of me: And this in ſhort, is what (my Lord) I have to ſay.

Cryer. Call Mr. *Evangeliſt.*

Mr. *Evan-*

Mr. *Evangelist.* What can you say against *Sin?*

Evan. My Lord, My Heart sinks in me, to see him; but I am glad he is brought to his Tryal.

Judge. *Why, what's the matter; what hath he done?*

Evan. Done! He hath by wicked Hands crucified and slain the Lord of Life and Glory.

Upon this, many were in a Maze; Lord, says one, What a Malefactor have we here!

Cryer. Call in the King's Daughter, the blessed Spouse of the Lamb: Come into the Court.

She appeared in her mournful Garments, *yet all Glorious within; and her Cloathing was wrought Gold.*

Judge. *What can you say most Virtuous Lady, against* Sin, *the Prisoner at the Bar.*

Kings Daughter. My Lord, I have many things to witness against him. First, He did what lay in him, to hinder my being espoused to Jesus Christ my Lord and glorious Husband. Secondly, No sooner, at any time, that I have brought forth any Child of the *New Covenant*, but he with an open Mouth seeks to devour it; and if he cannot do that, then he labours to spoil its Growth, and deface its Beauty.

But my Lord, 'tis impossible I should now recite the hundredth part of what I have to charge him with: But here is a credible Gentleman in the Court, called *ancient* and *modern Records*; who can make out much more against him, than what I have said.

Judge. *Poor* Zion, *I pity thy Condition; but do not be discouraged, his time is but short.*

Cryer. Mr. *Ancient* and *modern Records* of the Country of *Humane.* Here.

Judge. *Come Sir, What is that you can testifie against* Sin, *&c.*

Ancient Records. Waggoners, whip on.

Judge. *What do you mean; is this a fit Answer for one of your years in such a Place?*

Ancient. Most reverend Judge, I have here at hand more than a hundred Waggon-loads of Books, which are

are of good Credit; that are filled full of the horrid Deeds of this bloody Villain at the Bar, if you will be pleased to have them read.

Judge. *That is impossible to be done now, 'tis a work for many Years; you must repeat some Particulars.*

Mr. *Ancient*, &c. My Reader can do it, my Lord, whose Name is *Historian.*

Cryer. Historian, Come into the Court. *Hist.* Here.

Judge. *What have you to say against* Sin, *the Prisoner at the Bar? Friend, you must be brief in your Evidence.*

Historian. My Lord, I have read much of Mr. *Ancient* and *Modern*'s Testimony; I mean, the Writings of worthy Men, who lived in several Ages of the World, whose Credit and Authority is generally received by all; and there I find such an Account given of the Acts, Deeds, and Cruelties of this Enemy at the Bar, that 'twould make a Man tremble to think of: For he hath caused most *horrid Treasons, Plots, Conspiracies, Rebellions, Wars*, &c. *Setting one Kingdom against another, Neighbour against Neighbour, the Father against the Son, and the Son against the Father*; *yea, he hath filled the whole Earth with all manner of Filth, cursed Debauchery, Blood and Violence, Stealing, Cheating, Deceiving, and Destroying both Body and Soul too, hath been I find all his Practice*; *so that he hath not only been a Plague to the Church, but also to the whole World.* I could give you a more particular Account, if your Lordship please to hear it.

Judge. *No, Mr.* Historian, *you have said enough.*

Cryer. Call *Theologue*, Christ's Minister.

Here, my Lord.

Judge. *Sir, you are summon'd hither to give in your Testimony against* Sin; *pray therefore, declare what Evils you know he hath done, or is guilty of, whether they are* Treasons, Murders, Felonies, *&c.*

Theol. My Lord, That I am ready to do.

First, I shall proceed in a different manner (as to my Evidence against him) to those worthy Persons who have been already called. My

My Lord, he is ſo vile and evil, that there is no good in him; he is the Plague of Plagues; we had far better God ſhould let in upon us Famine, Peſtilence and Sword, &c. than to give us up to the Tyranny of *Sin*.

Judge. *I thank you good Mr.* Theologue, *you have ſaid enough.*

Cryer. Call Madam *Grace*, and all her Daughters, *Faith*, *Hope*, *Charity*, *Patience*, *Prudence*, *Temperance*, *Sobriety*, *Chaſtity*, &c.

Here, my Lord, we are all.

Judge. *Come Virtuous Lady, what can you ſay againſt the Priſoner at the Bar?*

Grace. My Lord, I am of a noble Deſcent and Parentage, being begotten and born from above; but this Villain, as much as lay in him, endeavoured to hinder both my Conception and Nativity.

Cryer. Call Mrs. *Graces* eldeſt Daughter, *Saving Faith.*

Here, my Lord.

Judge. *Moſt precious* Faith, *What have you to ſay?*

Faith. This Villain, hath made me Contemptible, as if I were of no higher Pedigree than of humane Extraction, or begotten of refined Nature; and made me ſo feeble and weak that I can ſcarce go alone, he lies ſo heavy upon me, that I can hardly look up. Moreover, he lets in upon me one *Deſpond*; who, like a Tyrant, knocks me down at one Blow. Pray call my Siſter *Hope.*

Judge. *Fair Damſel, What can you teſtifie againſt the Priſoner.*

Hope. My Lord, he hath often forc'd me almoſt to let go my Anchor-hold, by which Means the poor Ship *Soul*, have been upon the rough Waves of a tempeſtuous Sea, and in Danger every hour of being broken in pieces, and utterly loſt upon the Rocks of either *Preſumption* or *Deſpair*.

Judge *Is this ſo Mrs.* Patience?

Patience. Yes, my Lord, for in Times of Tribulation, this Enemy hath let in one *Diſcontent*, and his Brother

Brother *Rapine*; by which means I was turn'd out of Doors, and lost the Help of *Experience*, who is a dear Friend to my Sister *Hope*.

Judge. *Were ever Virtuous Damsels thus basely used?*

Mrs. *Charity*, What have you to say against the Prisoner at the Bar.

Charity. Most serene Judge, This cursed Tyrant, *Iniquity*, hath so prevailed, that I am become as one almost dead; whosoever feels me, shall find me even Clay-cold. I am, my Lord, thro' his Means also grown much out of Esteem; most being weary of my Company. Nay, he hath forced poor *Hospitality* out of Doors, and set all People so against her, that none hardly will know her, or take her in

Judge *Well, what can you say, Beautiful Virgins, against* Sin, *the Prisoner at the Bar?*

Sobriety. My Lord, I and my Sister were imployed to keep the House of every Christian Man, and to moderate his Mind in all his Affairs: But lo on a sudden, this unruly Fellow, an Enemy of God and all Goodness, let in upon us a vile Wretch, called *Inordinate Desires*; who had no sooner got in his Foot, but poor We went to the Walls, and were laid weltring in our Blood; for he led him out to such Excess our Natures could never endure.

Judge. *Come forth* (Chastity) *Sweet-heart*; *have you any thing to charge the Prisoner with?*

Chastity. Alas, my Lord, my Heart is ready to break, to see him; for like a wicked Beast as he is, he would have committed a Rape upon me; Lord help me, my Spirits are almost gone.

Judge. *Give her a Cordial. Come Damsel, what is that you say?*

Chastity. My Beauty is (as you see) like the Sun, and I have also as pure and spotless Mind; but this Monster, having knockt down my two poor Sisters, *Sobriety* and *Temperance*, by Excess, let in *Chambering* and *Wantonness*; and they had almost forc'd me, that I hardly escaped with my Life.

Judge.

Jud. *Have you any other Sister that hath not been called?*

Chastity. Yea, my Lord, here is my Sister *Prudence*.

Judge. *Come, Mrs.* Prudence, *Pray declare what you have to say against the Prisoner.*

Prudence. My Lord, he has done me as much wrong as any of my dear Sisters, 'tis I who teach Men and Women to make good use of their Seasons and Opportunities, for the good of their Souls and Bodies; but this cruel Tyrant hath often endeavoured to destroy me, by letting in two other Enemies, and base-bred Villains, *Idleness* and *Vain-Hope*; so that the Ant, by a certain instinct of Nature, learns more Wisdom in providing her *Fruit in the Summer, and gathering her Meat in Harvest*, than I can teach Mankind.

Judge. *I know*, Prudence, *thou art a painful Maiden*: Many Women have done vertuously, but thou and thy Sister hath excelled them all. *I accept of thy Evidence, and will see Justice done thee and them too, with a Vengeance.*

Cryer. Call Mr. *Conscience*. Here, my Lord.

Judge. *Come*, Conscience, *What can you say for our Sovereign Lord the King, against* Sin, *the Prisoner at the Bar?*

Conscience. There hath, my Lord, been much said against him already; but I can charge him with such horrid Crimes that none knows of beside me. and the Majesty of Heaven. He is truly, a Monster of Wickedness, yet there are some of his Treasons, Murders, Incests, *&c.* that *Apollyon* himself is afraid should come to light; he hath erected, my Lord, his Throne in the House of one Mrs. *Heart*, and there he contrives all manner of heinous Crimes. But much more I could say, my Lord, but that I am not willing to tire the Court.

Judge. *You have performed your Part in few Words.*

Clerk. Here are many more Witnesses, my Lord.

Judge. *I cannot hear them now; there hath been enough said against him already: Come vile Traitor, and Monster*

of

of Wickedneſs, what haſt thou to ſay for thy ſelf, why Sentence of Death ſhould not paſs upon you?

Sin. My Lord, I have much to ſay: Is it not ſad, I ſhould be abuſed and belyed after this Rate?

Judge. *Bely'd, Villain! Wherein?*

Sin. My Lord, All manner of Evil that ever was committed under the Sun, is charged (by ſome of theſe Witneſſes againſt me) whereas 'tis evident, the Devil hath been the chief Inſtrument that hath done great part of it.

Judge. But heark! How came he to be a Devil? He was a good Angel at firſt, and therefore let us underſtand, by what Means he is made ſo vile, as to act any of theſe horrible Deeds againſt the God of Heaven? Did not you at firſt deceive him? All the Evil and Miſchief he hath done, is juſtly to be charged upon you.

Sin. Ay, But yet if it pleaſe you, I am wronged; for much of the Wickedneſs that has been, and is in the World, has been occaſioned by Man's own evil Heart.

Judge. 'Tis a vain thing to uſe this *ſerpentine Cunning* here; pray, How came the Heart of Man to be ſo Evil; was it not good before you entred into it? Have you any thing more to ſay? If you have, ſpeak now.

Sin. I have got a Pardon here (from his Holineſs) pray let me have the Benefit of a Counſel to plead it for me.

Judge. Who would you truſt your Cauſe with?

Sin. Ignatius Loyola, Bellarmine, &c.

Judge. This Court cannot admit of Criminals to be Counſel for a Malefactor, who hath been caſhiered and degraded long ago.

Yet we will give you all the fair play imaginable: Pray, How came his Holineſs to have the Power to pardon you; ſince 'tis poſitively ſaid, *None can forgive Sins but God*; tho' Man may forgive his Brother that has

has treſpaſſed againſt him, yet he can't forgive the Offence as 'tis againſt God.

Sin. Good my Lord pity me, a Pſalm of Mercy! Do not caſt away an old Man; 'tis near ſix Thouſand Years ago ſince I was born.

Judge. 'Tis high time to rid the Soul of Man of you. I muſt proceed to your Sentence.

Upon this, the Attorney-General, *Divine Juſtice*, ſtood up, and ſpoke to this Purpoſe: My Lord, I require Judgment, not only to paſs againſt the Priſoner, *Sin*, but alſo againſt the Sinner too; for they are guilty of his Crimes before God, and it ſtands not conſiſtent with his Glory and Holineſs, that they ſhould be acquitted; therefore I in his Name will and command, that the Sentence of Eternal Death do forthwith paſs upon them, and every of them; for the Wages of Sin is no leſs Puniſhment, ſince they have all broke that juſt Law that lays them under God's Curſe, and the Damnation of Hell; neither can I acquit one Soul of them: The Jury preſently found him guilty, and the *Sinner* too: Upon this, O the lamentable *Cry* that was amongſt thoſe Mortals, whoſe *Conſciences* were awakened! Who ſtood trembling at the Bar, wringing their Hands; and Tears, like a River guſh'd from their Eyes, begging upon their Knees for Parden and Forgiveneſs in entertaining the Traveller.

At laſt the King's Solicitor, *Divine Mercy*, ſtood up for the Priſoners, but ſpoke not a Word in behalf of *Sin*, the grand Criminal; and ſpoke to this Purpoſe: Moſt ſerene Lord, I am ordered, by his moſt ſacred and eternal Majeſty, to plead for theſe Self-condemned Malefactors; for tho' Divine Juſtice can ſhew no Favour, yet is God Gracious as well as Juſt; and hath promiſed Forgiveneſs to all ſuch Souls who repent unfeignedly, and forſake this curſed *Tyrant*; therefore I cannot ſuffer ſuch Souls to periſh.

Judge. Well, to reconcile you both, and greaten our Glory equally alike, *Divine Wiſdom* in God hath found

found out a happy and bleſſed Medium, that ſo h
may appear as Juſt as Juſtice can require, and yet
Gracious as the Sinner can deſire; this it is, the *Lo*
Jeſus Chriſt hath in the Sinners ſtead laid down a ſu
ficient Price to make a Compenſation for all t
Wrong theſe Tranſgreſſors have done to the La
to Juſtice and infinite Holineſs.

Therefore the Sentence is this: *Sin*, thou ha
been arraigned, tryed, and found guilty of all tho
bloody, amazing, and abominable Crimes, as Tre
ſon, Murder, *&c.* charged againſt thee, therefo
every Soul who is throughly convinced of his notor
ous Evils, in loving, liking, and entertaining
thee; and doth heartily confeſs and forſake thee, *&*
and apply the Virtue of Chriſt's Blood as the only R
medy, he ſhall live and be forgiven; but thou ſha
dye without Mercy; and they by the Help of God
Spirit, ſhall crucifie thee: neither ſhall they ha
their Lives and Pardons upon any other Terms; f
either they muſt die, or thou muſt be ſlain.

But all you who do not this, ſhall every one
you remain in the Hands of *Divine Wrath* until y
die; and then your Souls ſhall go to Torments; a
in the dreadful Day of *Judgment*, Bodies and Sou
too, with *Sin*, whom you have ſo dearly loved, ſh
be caſt into the Lake that burneth with Fire a
Brimſtone, there to remain in inconceivable Torme
for ever and ever. Upon this, with ſuch joy, t
no Tongue is able to conceive, ſome poor Souls t
hold of God's gracious Mercy, and were pardone
but the greateſt part made light of all that was ſ
and ſeemed to ſet the Court at Naught, being ha
ned in their Sins, becauſe the Sentence againſt th
evil Deeds was not preſently executed, ſo that t
fell into the Hands of *Divine Wrath* and *Vengea*
and are like to periſh for ever and ever: And t
the Tryal ended.

FINIS.